The Dasam Granth

ਸ਼੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ

The Second Scripture of the Sikhs
written by Sri Guru Gobind Singh

Translated into English by
Surindar Singh Kohli

e *Dasam Granth* connotes "The Book of the
nth Guru" of the Sikhs, Sri Guru Gobind Singh,
reat reformer, littérateur, spiritual leader and
paralleled warrior, who traced his lineage to Lord
ma. After the compilation of the *Dasam Granth*
the Tenth Guru, it was called *Chhotta Granth*
e Younger Book) as compared to the *Adi Granth*
uru Granth Sahib) which was called *Wadda*
anth (the Elder Book). *Dasam Granth* consists
religious compositions in the first part and the
ner part mostly comprises of mythological
mpositions. The work has an original, forceful
l fearless expression and a social and political
nsciousness as the Guru wants to instill such
ble qualities in man, which can make him
lividually great and also a very healthy
nstituent of the society.

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MUNSHIRAM
MANOHARLAL

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PREFACE

For several years I had been thinking of translating into English the *Dasam Granth*, the Second Sikh Scripture. The First Scripture i.e., the *Adi Granth* or *Guru Granth Sahib* had been translated earlier. The Professor and Head of the Department of Punjabi Literary Studies of Punjabi University, Patiala, had assured me that he would get my translation published by the university itself. But to my great surprise I received a letter from the Secretary of the Sikh National Heritage Trust, Birmingham (U.K.) in the second half of 1993, that their Trust wanted to get the *Dasam Granth* translated into English and since they considered me the appropriate person for this work, they requested me to spell out my conditions for this work. Since I had retired from the Punjab University, Chandigarh as Professor and Head of the Department of Punjabi several years earlier, I was in need of some financial support for this work of great magnitude. I had already translated a few smaller portions of the work of Guru Gobind Singh and published the same in my book *The Life and Ideals of Guru Gobind Singh* in 1986. At that time I was staying with my younger son at Vancouver (Canada), when the letter of the Trust was received at home in Chandigarh. An agreement was executed with the Trust, by which they had to pay me a fixed amount every month for three years, when the work was to be completed. The Trust wanted to publish this work in several volumes like the English translation of *Guru Granth Sahib*. Since my elder son lived at home in Chandigarh and my daughter in England, the Trust had to make payment of the monthly amount to me in India, Canada or England, wherever I lived as a roving ambassador of Sikhism.

I began the work of translation in Canada, where I was staying at that time. From Canada, I came to meet my daughter for a month in Coventry (U.K.) in the beginning of 1994, from where I went to my home in Chandigarh in March 1994. But the providence had destined me for a long stay in England, because of some serious problems of my daughter. I reached England again by the end of July 1994, where I am still staying. According to the agreement, the work of translation had begun by the end of 1993 and had to be delivered completely by the end of 1996 after three years. The work was done in full swing and by May 1995, more than half the work was done. Since the Trust wanted to begin publishing side by side, the Secretary received from me on May 27, 1995 the translated work from the beginning upto the nineteenth Rudra incarnation. They had arranged the publication with Messrs Singh Brothers, Bazar Mai Sewan, Amritsar (India), but because of some reasons, this could not be accomplished. The work was of such magnitude that it could not be finished in three years. It took me at least three and a half years to complete it. The Secretary received the remaining portion of the translation on May 7, 1997, beginning from the twentieth incarnation of Rama upto the end of the *Dasam Granth*. I had to do the complete translation, although I had told verbally the Trust that they cannot publish *Charitropakhyan Hikayats* (minus Zafarnama) and *Asphotak Kabit* without the permission by SGPC, the central Sikh organisation, to which they agreed.

It is from May 1995 upto this day, i.e., for more than seven years, the Trust has not been able to publish the translation. The manuscript is with them and whenever they like, they can publish it in several volumes alongwith the original. In the meantime the present expressed their desire to publish only the translation itself. There has been various queries why the work is not being published. Therefore, I have decided that only the translation be published, so that the world may be able to know the contents of this Second Sikh Scripture and also know that it contains only a few works of the Guru alongwith the compositions of the court-poets and some works of poetic exercise by the Guru.

It was Guru Gobind Singh himself who bestowed the position of Guruship on the *Adi Granth*, ending the line of personal Guruship for all times.

Before the publication of the translation, as an Introduction I have given the brief life of the Guru alongwith my Introductory Note on the *Dasam Granth*.

I am confident that the long-standing need of this publication will be welcomed by the Sikhs as well as the scholars of other religions.

SURINDAR SINGH KOHLI

Manchester, U.K.
26 January 2001

INTRODCTION

LIFE AND FOOTPRINTS OF GURU GOBIND SINGH

In his autobiography named Bachittar Natak, Guru Gobind Singh has traced his lineage to Lord Rama. In his previous birth, as "Dusht Daman," he was absorbed in deep meditation in the vicinity of seven-pinnacled Hemkunt. This sacred mount had been hallowed by the footprints of Guru Nanak, the founder of Sikhism. The sage of Hemkunt was destined to be the tenth and last successor of the Great Guru and give final touches to his mission in the world. The Lord appeared to him and said, "I have appointed thee as my son and have created thee to propagate the *panth* (the path), spread *dharma* (righteousness), and forbid the people from unwise acts." The sage bowed his head, standing with folded hands and replied, "The *panth* (the path) will spread in the world only with Thine assistance." The Guru proceeds to record in his autobiography: "For this reason, the Lord sent me and I was born in the world. Whatever the Lord has spoken to me, I am saying the same to you. I have no enmity with anyone. Whosoever will speak of me as the supreme *Ishvara*, fie upon all of them. Consider me as His slave, there is not an iota of doubt about it. I am the slave of the supreme *Purusha* and have come to see the play of the world. Whatever the Lord of the World hath said, I, repeat the same. I shall not keep aloof from the *jivas* of this world."

Guru Gobind Singh was born at Patna in the State of Bihar on December 22, 1666, when his father Guru Tegh Bahadur, the ninth Sikh Guru was touring through Kamarup, the region of sorcery, touching the areas already visited by Guru Nanak and preaching his mission. The ninth Guru had left his family at Patna and had gone deeper into Assam in view of his mission and also at the request of his disciple Raja Ram Singh who had been sent by Aurangzeb at the head of Imperial forces in order to invade the kingdom of Ahoms. The news of the birth of Govind Rai were conveyed to the Guru, when through his intervention, a settlement had been reached between the king of Assam and the envoy of Aurangzeb. The Guru knew that a great soul had descended on the earth in order to give final shape to the Panth and end the rule of tyranny and aggression.

The achievements of Guru Gobind Singh during his short life-span of forty-two years are unparalleled in the history of the world. He accomplished marvels as a spiritual teacher, as a leader of men, as a General of armed forces and as a literary artist. His life was a life of struggle and strife. "As a religious teacher," says Cunningham, "he drew contributions and procured followers from all parts of India, particularly from the Central Punjab, known as "Manjha," as the splendid physique of the Jats of those parts appealed to him as excellent material which could be effectively exploited to be pitched against the Muslim armies of the Mughals, but as a leader he perceived the necessity of a military pivot, and as a rebel he was not insensitive to the value of a secure retreat."

The life of the Guru may be divided into the following main divisions:

1. At Patna (1661-70)
2. At Anandpur (1670-82)
3. At Paonta (1682-86)
4. At Anandpur again (1686-1704)
5. At Damdama (1704-05)
6. At Nander (1707-8)

The dates of the above-mentioned periods are approximate dates. A short detail of these periods is given in the following pages. Each period is marked by some significant developments in the life of the great Guru.

At Patna (1661-70)

It is recorded that of the first six or seven years of his life, the young Govind remained at Patna, while his father returned from the east and journeyed homewards in early 1668. It was probably considered necessary to keep the child at a safe distance from the jealous Sodhis, who felt very sore about the denial of Guruship to them at the instance of Guru Tegh Bahadur. The early schooling of young Govind was, therefore, done at Patna. The language of the area had a great impact on him. His poetic compositions are mainly written in the literary language of the area. He studied not only the Bihari language, but also Sanskrit, Persian and Arabic.

At the age of four and five, Govind Rai, led a group of young children and used to play on the bank of the Ganges. Sometimes, as a sport, two parties were formed and battles were fought. The courage, bravery and material trend of the child manifested itself in his various movements. Before he left Patna, he was noted as a great marksman, whose arrows never missed the targets. Many elderly and saintly people saw in him a great spiritual force and a would-be leader of humanity.

At Anandpur (1670-82)

At the call of his father, the young Govind left Patna for Anandpur in 1670 with the members of his family. The ninth Guru was highly pleased to meet his son. He had made arrangements not only for his further schooling in Sanskrit, Persian, and Arabic, but also in archery and swordsmanship. Though he himself had passed several years of his life in seclusion and had led a saintly life, he wanted his son to wield the dual authority like his grandfather Guru Hargovind (the sixth Guru), the temporal grandeur (*miri*) and the spiritual power (*piri*). This was the requirement of the times.

It is recorded in Sikh chronicles that Kashmiri Brahmins, fearing a forceful on-slaught on their religion, approached the ninth Sikh Guru for his assistance and advice. The Guru became very pensive and wanted to save *dharma* at all costs. On seeing his father immersed in deep thoughts, the young son enquired from him about the reason. The Guru replied that the country was subjected to a rule of tyranny, which demanded the sacrifice of a great soul. The young Gobind, who was only nine, immediately said, "I do not see a worthier soul than yours for the purpose." The father was highly satisfied because such words could only come from the mouth of a worthy successor. Thereafter the Guru is said to have started on a tour in order to exhort the people to become fearless and to face the tyranny. He openly declared: "Frighten not and Fear not." His words and his following were considered a danger to the state. He was arrested and finally beheaded under orders from the emperor on November 11, 1675. He was succeeded by his son as the tenth and the last Guru of the Sikhs at the tender age of nine.

After the martyrdom of his father, Guru Gobind Singh began to consolidate his position as the spiritual head of the community. The Sikhs came from all directions to meet their new spiritual guide and brought splendid gifts for him. The Guru asked the Sikhs to bring in future war-materials for him. Within a couple of years, the Guru raised a contingent of brave and selfless Sikhs. There was no shortage of arms and ammunition, horses and swords. Such activities in the house of Guru Nanak, raised great fears in the minds of the hill-chiefs, who became antagonistic to the Guru. This resulted in several skirmishes here and there.

At Paonta (1682-86)

At the invitation of the Raja of Nahan, the Guru built a fortress at Paonta on the bank of Yamuna. He is said to have stayed here for about four years. Whereas martial exercises were continued and a few battles were fought including the famous battle of Bhangani, the Guru also engaged himself in literary pursuits. Several Sanskrit and Persian classics were translated by various poets, who had gathered at Paonta and enjoyed the munificence of the great Guru. Sometimes poetical symposiums were held and the Guru distributed the awards. Most of the compositions of the Guru were written at Paonta.

Baba Ajit Singh, the eldest son of the Guru was born to Mata Sundari, at Paonta.

The number of court-poets of Guru Gobind Singh has been fixed at fifty-two. Most of them were present at Paonta and helped in rendering the classical literature into Brajbhasha, especially from Sanskrit. The poets whose renderings from Sanskrit are available, are Alam, Amrit Rai, Sainapat, Hans Ram, Kuvresh, Tehkan, Mangal, and Lakhan.

At Anandpur Again (1686-1704)

Anandpur was strategically most important base for the Guru, where he returned in 1686. The hill-chiefs becoming more jealous with the increasing popularity of the Guru and finding in his religious reforms a grave danger for their traditional religion, misinterpreted the activities of the Guru to the Mughal Emperor and sought his help. They depicted him as a very dangerous revolutionary for the State and Society. The bigot Muslim Emperor willingly agreed. Therefore, Anandpur was besieged on one side by the hill-chiefs and on the other side by the Imperial forces. The Guru was pressed to vacate Anandpur.

Before the siege, on the Baisakhi day of 1699, the Khalsa was born. The "Five Beloved Ones" presented themselves for sacrifice. They were administered "the nectar of double-edged sword" (*khande ki pahul*) and were named as the Khalsa or the Pure. The Guru vested himself in the Khalsa. In the words of Indubhushan Banerjee, "the introduction of *pahul* and the simultaneous abolition of the pontifical Guruship formed the cornerstone of the edifice built by Guru Gobind Singh. Militarism was now adopted finally as an article of creed and the leadership of the community was left to the community itself, thus bringing into existence a military commonwealth with the fullest of democratic freedom."[1] In the words of Gokul Chand Narang, "Abolition of caste-prejudices, equality of privileges with one another and with the Guru, common worship, common place of pilgrimage, common baptism for all classes, and lastly, common external appearance—these were the means besides common leadership and the community of aspirations, which Govind employed to bring about unity among his followers, and by which he bound them together into a compact mass before they were hurled against the legions of the great Mughals."[2]

During this period three sons where born to Mata Jito, Jujhar Singh in 1690, Zorawar Singh in 1696 and Fateh Singh in 1699.

When Anandpur was besieged the Guru and the Khalsa fought against the enemy with full fury. One fiery Khalsa could stand against a lakh and a quarter of the enemy—such was the spirit infused into the Khalsa by the Guru. The enemy wanted the Guru to leave the strategic town of Anandpur. "The sight of the suffering Khalsa and the solemn promises of the enemy for a safe exit moved him to leave the town, which he did in the winter of 1704."[3] When the Guru came out with his followers, he was attacked by the enemy on the banks of the Sarsa. In the ensuing confusion, the Guru was separated from his family members except his two elder sons Ajit Singh and Jujhar Singh. His two younger sons alongwith his mother took shelter with an old servant who betrayed them and handed them over to the officials of the Governor of Sarhind. The children were bricked alive and their grandmother could not survive the shock. The Guru himself proceeded to Chamkaur with only forty brave Sikhs, when he was besieged in the dilapidated fortress.

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[1] *Evolution of the Khalsa*, vol. II, p. 118.

[2] *The Transformation of Sikhism*, p. 83.

[3] Teja Singh and Ganda Singh, *A Short History of the Sikhs*, vol. I, p. 72.

The warriors went out of the fortress in small groups and gave a tough flight to the enemy. Both the elder sons of the Guru and three "Beloved Ones" fell in the battlefield. When only five Sikhs were left to defend the fortress, they requested the Guru to leave in order to fulfil his mission. The Guru obeyed "The Five" and left the fortress in the darkness.

At Damdama (1704-5)

Passing through the thorny wilds of Machhiwara without any food and shelter for days, the Guru met Nabbi Khan and Ghani Khan who carried him in a litter declaring him as "Uchch ka Pir," evading the pursuing army. With the help of the friendly Muslims, the Guru reached Ferozepore district, where he collected his men again and the last, battle was fought at Muktsar, where the revolting, forty Sikhs also laid down their lives for his mission. They are still remembered as the "Forty Saved Ones" with great reverence. The Guru ultimately reached Talwandi Sabo, which is now known as Damdama Sahib. Here the Guru stayed for nine and a half months. The recension of the *Adi Granth*, known as the "Damdama Wali Bir" was prepared here. The Guru is said to have dictated the whole of the *Adi Granth* from memory. He added the hymns of his father, giving the scripture a final form. The Guru made Damdama Sahib a great seat of learning therefore, it is often called "Guru ki Kashi".

At Nander (1707-8)

Aurangzeb died in March 1707. A war of succession ensued between his sons Bahadur Shah and Tara Azam. In this war Bahadur Shah was victorious. He had earlier approached the Guru for help through Bhai Nand Lal and the Guru acceded to his request. After his victory, the new Emperor presented the Guru a robe of honour. For sometime the Guru accompanied the emperor to Deccan at the royal request, but later on broke off and encamped at Nander, where Madho Das Bairagi was converted to Sikhism and given the name of Banda Singh. This new convert was sent by the Guru to Punjab and the Sikhs were instructed to cooperate with him in his objective of ending the unjust and tyrannical rule. The Guru stayed at Nander till his death.

While at Nander, the Guru was stabbed by a Pathan, who had come to wreck vengeance due to old animosity. The Guru was attacked while he was asleep. But the assailant was immediately despatched by the Guru's sabre. The wound was sewn up and within a few days, it healed. But one day when the Guru tried to bend a stiff bow, the wound opened up again and there was good deal of bleeding. The Guru knew that he was going to cast off his earthly body, therefore, on October 7, 1708, he called all his Sikhs, who could be gathered on the occasion. In the words of Macauliffe, "He opened the *Granth Sahib* and placing five paise and a cocoanut before it, solemnly bowed to it as his successor. Then uttering 'Waheguru ji ka Khalsa, Waheguru ji ki Fateh,' he circumambulated the sacred volume and said, "O Beloved Khalsa! Let him who desire to behold me, behold the *Guru Granth*, Obey the *Granth Sahib*. It is the visible body of the Guru. And let him who desireth to meet me diligently, search its hymn."[1] The Guru then breathed his last.

The Guru had led the Sikhs from generation to generation in the practice and qualities which make a great nation; and now that the task was over, the last of them merged his personality in the ranks of his disciples. All Sikhs history had been moving towards this divine event. There was to be no personal Guru in future. The whole Sikh community, in its organised form called the "Panth," was to guide itself by the teachings of the Guru as incorporated in the *Holy Granth*, and also by the collective sense of the Community.[2]

A short sketch of the life of the Guru has been presented above. There are, however, two different significant facets of his life. Like his grandfather Guru Hargobind, the sixth Guru, besides being a spiritual preceptor, he led a princely life. Guru Hargobind was called a True King (*Sachcha Patshah*) by his Sikhs, likewise the tenth Guru was called *Kalgian Wala* (crest-worn), *Chitian Bajan Wala* (white falcon carrier) and *Neele Ghore Wala* (blue-horse-rider).

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[1] M.A. Macauliffe, *The Sikh Religion*, vol. V, p. 244.

[2] Teja Singh and Ganda Singh, *A Short History of the Sikhs*, vol. I, pp. 78-79.

The Kingly Life of Guru Gobind Singh: The Guru used to hold a court, sit on a throne and wear crest on his head like a king. He used to carry falcon on his hand, ride a swift-footed horse and used to go hunting like a king. Every word from his mouth was like an order for his Sikhs. His kingly demeanour has been described by Bhai Sukha Singh in his *Guru Bilas Patshahi Daswin* in the following words: "The Guru wore costly dress and valuable ornaments on his body. The sword hung from his left side. . . . There was a shining girdle round his waist. . . . The studded crest was worn on the head. . . . In his one hand he had a bow and in the other an arrow. In this way, the Gracious Lord came on the throne. Like kings, he had poets in his court."

The Guru was a great general and commander of his forces. He fixed a special uniform for his army, on account of which even a single Sikh could be recognised among lakhs of people. The spirit that the ambrosia (*amrit*) filled in the Khalsa, could enable one to withstand a quarter and a lakh of hordes. In *Prachin Panth Prakash*, Bhangoo Rattan Singh has given the following description: "The True Guru gave arms to the Khalsa alongwith various types of dresses. The Guru would sit in the centre on a cot and around him the Singhs would stand completely armed. Among his Singhs, the Guru appeared like Krishna among his *gopis*. He would order the Singhs to march, run or stand. On his orders the Singhs would sit, get up or run. On his orders some Singhs would march in turns catching hold of mighty clubs. The True Guru would stand in the ploughed field, the Singhs would fight with the clods."

The major part of the life of the Guru passed in fighting battles. He has depicted these battles in Bachittar Natak. On one side there were Mughal forces and on the other the army of the hill-chiefs. On this account, he had to erect several forts like Anandgarh, Kesgarh, Lohgarh and Holgarh. He instructed his Sikhs to wear long hair and to arm themselves. This fact is mentioned in *Parchi Patshahi Daswin* by Bhai Sewa Das in the following manner. "Once the Guru was encamped in Lakhi forest. A Sikh approached him and said that a batch of Sikhs coming to meet the Guru had been plundered on the way by a Subedar. The Guru remained calm and gave no reply. The very next day another Sikh came and said that another batch of Sikhs had been looted by some other Subedar. The Guru said why it is not voiced that the Sangat had plundered the Subedar. . . . And now I shall cause the Sangat to catch hold of *bhagauti* (the sword) and cause the sparrows to tear away the falcons. The Guru said further, whosoever will be my Sikhs, they will not remain without long hair (*keshas*) and arms. The human being is incomplete without them. He becomes a complete person when he adopts both of them. Then following the instructions of the Guru, the Sikhs wore long hair and armed themselves. Then the Guru said that the Sangat would be trained then in warfare. . . . "

Guru Gobind Singh as a Spiritual Preceptor: The spirit of the First Guru manifested itself in the Tenth Guru, who being one with omnipotent. Lord, was the master of all powers. But having been embodied as a human being, he had to face several odds and obstacles. Howsoever, he did not use any spiritual power. If Guru Nanak, as is often claimed by *Janamsakhis*, had flown from one place to another in order to reform the world, he would have accomplished his task within days and months. But he had been marching on foot for about twenty-two years of his life and reached distant lands. In a similar manner, the Tenth Guru being master of all the powers, he did not use any of them. It is recorded in the forty-first Sakhi of *Sau Sakhi:* ". . . then the Guru stretched his bow and all the mountains trembled. There were supplications: O Kind Guru! Protect us! Protect us! . . ." Then the Guru said, ". . . I would destroy the whole world with an arrow, but I am embodied as a human being. I shall act according to the limitations."

The ideal of the Guru was the propagation of *dharma* in all directions. He himself has written in Bachittar Natak:

I have come into the world for this task

I have been sent by the Guru for the sake of *dharma*
He instructed me to spread *dharma* everywhere
And subdue all the evil-minded ones and tyrants.

Where as the Guru had to spread *dharma*, his objective was also to destroy and eradicate *adharma*. His message is contained in his hymns. He has elucidated the views of the earlier Gurus. His primary teaching concerns the attunement of the human being with the ever-awakening Lord. He rejected the worship of gods and goddesses and the practice of *karmakanda*. He said,

(The Khalsa) should always remember the Ever-Awakening Lord. And should not bring any other in his mind.

He should devote himself with perfect! love and faith.
And should not believe in fasts, graves and tombs at all.

For higher spiritual life the adoption, and observance of good qualities in life is essential. The Guru said, "O Primal Power! Give me this boon, that I may not deter from good actions. I should not fear an enemy when I go to the battlefield and with full determination, I may gain victory. And I give this advice to my mind that I may always be ready to utter Thy Praises. When the end of my life draws near, I may die as a warrior in the battlefield."

The following words of the Guru are very significant: "I have to take the Panth to higher planes, therefore, we have not to imitate the unworthy and debased." (*Sau Sakhi.*) The Guru preached the equality of all the humanity. None can be lowly because of caste and birth. He said,

The temple and the mosque are the same
The worship (of the Hindus) and prayer (of the Muslims) are the same
Though seemingly diverse, the human being is the same everywhere.
The Gods, the Demons, the Yakshas, the Gandharvas, the Turks and the Hindus,
All are the manifestations according to the nature of various countries.
The same eyes, the same ears, the same body, the same nature,
There is the same combination of earth, air, fire, and water.

Just as God and Guru are one, likewise the Guru and the Sikh are one. When the Sikh, following the discipline enunciated by the Guru, becomes pure, he attains attunement with the Guru. This is the reason, that the Guru is within the Khalsa (The Pure) and the Khalsa is within the Guru. The Guru belongs to God, therefore, the Khalsa belongs to God. The victory of the Khalsa is the victory of the Guru and God, therefore, it is said, "Waheguru ji ka Khalsa, Waheguru ji ki Fateh."

AUTOBIOGRAPHY OF GURU IN BACHITTAR NATAK (AD 1666-96)

Section II

Ancestry

Now, I narrate my own story and the origin of the Sodhi clan. In the beginning, when the world was created, it was brought into being by the One Lord, Kal Sain was the first king, who was of immeasurable strength and supreme beauty. Kalket became the second king and Karurabaras, the third. Kaldhuj was the fourth king, from whom the whole world originated. He had a thousand eyes and a thousand feet. He slept on Sheshanaga, therefore, he was called the master of Shesha. Out of the secretion from one of his ears, Madhu and Kaitabh came into being. And from the secretion of the other ear, the whole world materialised. After some period; the Lord killed the demons (Madhu and Kaitabh), when their marrow flowed into the ocean. The greasy substance floated thereon. Because of that *med* (marrow), the earth was called *medha* (or *medani*). Because of virtuous actions; a *Purusha* (person) is known as *devata* (godly) and because of evil actions, he is known as *asura* (demoniac). If everything is described in detail, it is feared that the description will become voluminous. There were many kings after Kaldhuj like Daksha Prajapati, etc. Ten thousand daughters were born to them, whose beauty was not matched by others. In due course all these daughters were married with the kings. Kadru, Diti and Aditi became the wives of sages (*rishis*) and Nagas, their enemies (like Garuda); the gods and demons were born to them.

In this way, the sun was born, from whom Surajvansh (the Dynasty of Sun clan) originated. If I describe the names of the kings of this clan, I fear a great extension of the story. In this clan, there was a king named Raghu, who was the originator of Raghuvansh (the clan of Raghu) in the world. He had a great son Aja, a mighty warrior and superb archer. When he renounced the world as a Yogi, he passed on his kingdom to his son Dasharatha, who had been a great archer. He had three wives, the eldest one gave birth to Rama. The others gave birth to Bharat, Lakshman and Shatrughan. They ruled over their kingdom for a long time after which they left for their heavenly abode. After that the two sons of Sita (and Rama) became the kings. They married the Punjabi princesses and performed various types of sacrifices. There they founded two cities. Lav founded Lahore and Kush Kasur. Both the cities surpassed in beauty to that of Lanka and Amravati. For a long time both the brothers ruled over their kingdom and ultimately they were bound down by the noose of death. After them their sons and grandsons ruled over the world. They were innumerable, therefore, it is difficult to describe all. It is not possible to count the names and castes of all those who ruled their kingdoms in all the four *yugas* (ages). If now you shower your grace upon me, I shall describe (a few) names, as I know them. Kal Ket and Kal Rai had innumerable descendents. Kal Ket was a mighty warrior, who drove out Kal Rai from his city. Kal Rai settled in the country named Sanaudh and married the king's daughter. A son was born to him, who was named Sodhi Rai. Sodhi Rai was the founder of Sanaudh dynasty by the will of the supreme *Purusha*. His sons and grandsons were called Sodhis. They became very famous in the world and gradually prospered in wealth. They ruled over the country in various ways and subdued kings of many countries. They extended their *dharma* everywhere and had the royal canopy over their heads. They performed Rajsu sacrifice several times declaring themselves as supreme rulers, after conquering kings of various countries. They performed Bajmedh sacrifice (horse-sacrifice) several times, clearing their dynasty of all the blemishes. After that there arose quarrels and differences within the dynasty and none could set the things right. The great warriors and archers moved towards the battlefield for a fight. The world has perished after quarrels on wealth and property from very olden times. The attachment, ego and infights spread widely and the world was conquered by lust and anger. The whole world was slave of the mammon and went in search for it and bowed before it.

SECTION III

This sections describes the battles between the descendants of Lav and Kush. Ultimately the descendants of Lav were the conquerors and descendants of Kush were defeated. Those who survived, ran away to safety. They settled at Kashi and studied the four Vedas. They remained therefor several years.

SECTION IV

Those who studied Vedas, were called Vedis (Bedis). They absorbed themselves in good acts of righteousness. The Sodhi King of Madra Desha (Punjab) sent letters to them entreating them to forget the past enmities. The messenger sent by the king came to Kashi and gave the message to all the Bedis. All the reciters of the Vedas came to Madra Desha and made obeissance to the king. The king caused them to recite the Vedas in the traditional manner and all the brethren (both Sodhis and Bedis) sat together. *Samaveda*, *Yajurveda*, and *Rigveda* were recited. The essence of the sayings was imbibed (by the king and his clan). The sin-remover *Atharvaveda* was recited. The king was highly pleased and he bequeathed his kingdom to Bedis. He himself adopted the sin-destroyer Vanaprastha ashrama.

He put on the grab of a sage (*rishi*) and gave his kingdom to the reciter (Amrit Rai). Other people, forgetting all sorrows and leaving their wealth and property, absorbed themselves in divine love.

Having been bestowed the kingdom, the Bedi was very much pleased. With happy heart, he predicted this boon: "When in the Iron Age, I shall be called Nanak, you will attain the Supreme State and be worshipped by the world."

The descendants of Lav, after handing over the kingdom, went to the forest and the Bedis (descendants of Kush) began to rule. They enjoyed all comforts of the earth in various ways.

You have listened to the recitation of three Vedas and while listening to the fourth, you gave away your kingdom. When I shall have taken three births, you will be made the Guru in the fourth birth. That king left for the forest and this one absorbed himself in royal pleasures. To what extent I should narrate the story? It is feared that this book will become voluminous.

SECTION V

Guru Nanak to Guru Tegh Bahadur

There arose again quarrels and enmities. There was none to defuse the situation. In due course of time it actually happened that the Bedi clan lost its kingdom. The Brahmins acted like Shudras and Kshatriyas like Vaishyas. The Vaishyas acted like Kshatriyas and Shudras like Brahmins. Only twenty villages were left with the Bedis, where they became agriculturists. A long time passed like this till the birth of Nanak. Nanak Rai took birth in that Bedi clan. He brought comfort to all his disciples and helped them at all times.

Guru Nanak spread *dharma* in the Iron Age and put the seekers on the path. Those who followed the Path propagated by him, were never haunted by the vices. All those who came within his fold they were absolved of all their sins and troubles, their sorrows, their wants and even transmigration. Nanak transformed himself to Angad and spread *dharma* in the world. He was called Amar Das in the next transformation. A lamp was lighted from the lamp. When the opportune time came for the boon, then the Guru was called Ramdas. He was bestowed upon the old boon, when Amar Das departed for the heavens. Sri Nanak was recognised in Angad and Angad in Amar Das. Amar Das was called Ram Das; only the saints knew it and the fools did not. The people on the whole considered them as separate ones, but there were a few who recognised them as one and the same. Those who recognised them as One, they were successful on the spiritual plane. Without recognition there was no success. When Ram Das merged in the Lord, the Guruship was bestowed upon Arjan. When Arjan left for the abode of the Lord, Hargobind was seated on his throne. When Hargobind left for the abode of the Lord, Har Rai was seated in his place. Har Krishan (the next Guru) was his son. After him, Tegh Bahadur became the Guru. He protected the forehead mark and sacred thread (of the Hindus) which marked a great event in the Iron Age. For the sake of saints, he laid down his head without even a sigh. For the sake of *dharma*, he sacrificed himself; he laid down his head, but not his creed. The saints of the Lord abhor the performance of miracles and malpractices. Breaking the pot of his body on the head of the king of Delhi (Aurangzeb), he left for the abode of the Lord. None could perform such a feat. The whole world bemoaned the departure of Tegh Bahadur. While the world lamented, the gods hailed his arrival in heavens.

SECTION VI

The Lord and the Guru (before birth)

Now I relate my own story as to how I was brought here, while I was absorbed in deep meditation. The mountain named Hemkunt, with seven peaks, where the Pandavas practised yoga, was the site, where I was absorbed in deep meditation on the Primal Power. My meditation reached its zenith and I became one with the Omnipotent Lord. My parents also meditated for the union with the Lord. Their efforts pleased the Lord, whose orders caused my birth in this Iron Age (Kaliyuga). I had no desire to come, because I was totally absorbed in devotion for the Holy feet of the Lord. But the Lord made me understand His Will and sent me in this world with these words:

> When I created the world in the beginning, I created the ignominious and dreadful Daityas, who became mad with power and abandoned the worship of supreme *Purusha*. I destroyed them in no time and created gods in their place. They were also absorbed in the worship of Power and called themselves omnipotent. Mahadeo (Shiva) was called*Achyuta* (blotless), Vishnu considered himself the Supreme, Brahma called himself *Para Brahman*. None could comprehend the Lord. Then I created eight *sakshis*, in order to give evidence of my entity, but they considered themselves all in all and asked the people to worship them. Those who did not comprehend the Lord, they were considered as *Ishwara*. Several people worshipped the Sun and the Moon and several others worshipped Fire and Air. Several of them considered God as stone and several others bathed considering the Lordship of Water. Several bore fear of *Dharmaraj* in their actions considering him as the supreme representative of *dharma*. All those whom God established for the revelation of His Supremacy, they themselves were called Supreme. They forgot the Lord in their race for Supremacy. When they did not comprehend the Lord, then I established human beings in their place. They also were overpowered by "mineness" and exhibited the Lord in statues. I created Siddhas and Sadhs, who also could not realise the Lord. On whomsoever wisdom dawned, he started his own path; none could realise the Supreme Lord, but instead spread enmity, strife and ego. The tree and the leaves began to burn because of inner fire. None followed the path of the Lord. Whosoever attained spiritual power, he started his own path. None could comprehend the Lord, but instead became mad with "I-ness." Nobody recognised the Supreme Essence, but was entangled within himself. All the great *rishis* (seers), who were then created, produced their own Smritis. All those who became followers of these Smritis, they abandoned the path of the Lord. Those who devoted themselves to the Feet of the Lord, they did not adopt the path of the Smritis. Brahma composed all the four Vedas. All the people followed the injunctions contained in them.

Those who were devoted to the Feet of the Lord, they abandoned the Vedas. Those who abandoned the path of the Vedas and Katebas, they became the devotees of the Lord. Whosoever follows their path, he crushes various types of sufferings. Those who consider the castes illusory, they do not abandon the love of the Lord. When they leave the world, they go to the abode of the Lord and there is no difference between them and the Lord. Those who fear the castes and follow their path, abandoning the Supreme Lord, they fall into hell and transmigrate again and again.

Then I created Dutt, who also started his own path. His followers have long nails in their hands and matted hair on their heads. They do not understand the ways of the Lord. Then I created Gorakh, who made great kings his disciples. His disciples wear rings in their ears and do not know the love of the Lord. Then I created Ramanand, who put on the grab of a *bairagi*. Around his neck he wore a necklace of wooden beads and did not comprehend the ways of the Lord. All the great *Purushas* created by me started their own paths. Then I created Muhammad, who was made the Master of Arabia. He started a religion and circumcised all the kings. He caused all to utter his name and not the True Name. Everyone placed his own interest first and foremost and did not comprehend the Supreme Brahman.

While I was busy in austere devotion, the Lord called me and sent me to this world with these words, "I have adopted you as my son and created you for the propagation of the path (Panth). You go therefore for the spread of *dharma* (righteousness) and cause people to retrace their steps from evil actions." I stood up with folded hands and bowing down my head, I said, "The path shall prevail in the world only with your assistance." For this reason the Lord sent me and I was born in this world. I do not have enmity with anyone. Whosoever shall call me the Lord, shall fall into hell. Consider me as his servant and do not think of any difference between me and the Lord. I am the servant of the supreme *Purusha* and has come to see the sport of the world. Whatever the Lord of the world said, I say the same unto you. I cannot remain silent in this abode of death.

I say only that, while the Lord hath said. I do not yield to anyone else. I do not feel pleased with any particular garb. I sow the seed of God's Name. I do not worship tones, nor I have any liking for a particular guise. I sing infinite names (of the Lord) and meet the supreme *Purusha*. I do not wear matted hair on my head, nor do I put rings in my ears. I do not pay attention to anyone else. All my actions are at the bidding of the Lord. I recite only the name of the Lord, which is useful at all places. I do not meditate on anyone else, nor do I seek assistance from any other quarter. I recite infinite names and attain the Supreme Light. I do not meditate on anyone else, nor do I repeat the name of anyone else. I am absorbed only in the name of the Lord and honour none else. By meditating on the Supreme, I am absolved of infinite sins. I am absorbed only in His sight and do not attend to any other charitable action. By uttering only His name, I am absolved of infinite sorrows.

Those who mediated on the name of the Lord, none of the sorrows and sins came near them. Those who meditated on any other entity, they ended themselves in futile discussions and quarrels. I have been sent into this world by the Lord to propagate *dharma* (righteousness). The Lord has asked me to spread *dharma* and vanquish the tyrants and evil-minded persons. The saints should comprehend this in their minds that I have taken birth to spread *dharma*, protect saints and root out tyrants and evil-minded persons. All the earlier incarnations proclaimed their own authority. They did not strike the tyrants and did not make them follow the path of *dharma*. All the earlier prophets ended themselves in ego and did not comprehend the supreme *Purusha*. They did not care for the righteous actions. Have no hopes on others, rely only on the One Lord. The hopes on others are never fruitful, therefore, keep in your mind the hopes on the One Lord.

Someone studies *Quran* and someone studies Puranas. Mere reading cannot save one from death. Millions of people recite *Quran* and many study Puranas without understanding the crux. It will be of no use at the time of death and none will be saved. Why do you not meditate on Him, who will help you at the time of death? Consider the religions as illusory, because they do not serve our purpose (of life). For this reason, the Lord created me and sent me in this world, telling me the secret. Whatever He told me, I say unto you. There is no heresy in it. I neither wear matted hair nor ear-rings. I meditate on the name of the Lord, which helps me in all my errands. Neither I close my eyes, nor exhibit heresy, nor perform evil actions, nor cause others to call me a person in disguise. Those persons who adopt different guises are never liked by the men of God. All of you may understand this that God is absent from all these guises. Those who exhibit various garbs through various actions, they never get release in the next world. While alive, their worldly desires may be fulfilled and the king may be pleased on seeing their mimicry. You may search anywhere, God is absent from all such shows. Only those who controlled their minds, recognised the Supreme Brahman.

Those who exhibit various guises in the world and win people on their side, they will reside in hell, when the sword of death falls on them. Those who exhibit different guises, find disciples and enjoy great comforts, Those who close their nostrils and practise *pranayama*, their path (without the name) is useless. All the followers of the futile paths, fall into hell from within. They cannot go to heavens with the movement of the hands, because they could not control their minds in any way. Whatever my Lord said to me, I say the same in the world. Those who have meditated on the Lord, ultimately go to heaven. The Lord and His devotees are one; there is no difference between them, just as the wave of water merges in water. Those who quarrel in ego, they are far removed from the Lord. O men of God, understand this that the Lord does not reside in Vedas and Katebs He who exhibits his guise by closing his eyes, attains blindness. By closing the eyes one cannot know the path, how can, then, he meet Infinite Lord? To what extent the details be given? When one understands, he feels tired. If one is blessed with million of tongues, even then he feels them short in number while (singing the praises of the Lord).

When the Lord willed, I was born on this earth. Now I shall narrate briefly my own story.

SECTION VII

Birth and Childhood of the Guru

"My father proceeded towards the east and visited several places of pilgrimage. When he went to Triveni (Prayag) he passed his days in acts of charity. I was conceived there and took birth at Patna, whence I was brought to Madra Desha (Punjab). I was caressed by various nurses—I was given physical protection in various ways and given various types of education. When I began to perform the acts of *dharma* (righteousness), my father departed for his heavenly abode."

SECTION VIII

Battle of Bhangani

When I obtained the position of responsibility, I performed religious acts to the best of my ability. I went hunting various kinds of animals in the forest and killed bears, nilgais and elks. Then I left my home and went to a place named Paonta. I enjoyed my stay on the banks of Kalindri (Yamuna) and saw amusements of various kinds. There I killed many lions, nilgais and bears. On this the king Fateh Shah became angry and fought with me without any reason.

There Sri Shah (Sango Shah) became enraged and all the five warriors stood firmly in the battlefield, including the tenacious. Jit Mal and the desperate hero Gulab, whose faces were red with ire, in the field, the persistent Mahari Chand and Ganga Ram who had defeated lot of forces; Lal Chand was red with anger, who had shattered the pride of several lion-like heroes. Maharu got enraged and with frightening expression killed brave Khans in the battlefield. The godly Daya Ram, filled with great ire, fought very heroically in the field like Dronacharya. Kripal, in rage, rushed with his mace and struck it on the head of the tenacious Hayat Khan.

Then Nand Chand, in fierce rage, wielding his sword, struck it with force, but it broke. Then he drew his dagger. The tenacious warrior saved the honour of the Sodhi clan. Then the maternal uncle Kripal, in great ire, manifested the war-feats like a true Kshatriya. The great hero was struck by an arrow, but he caused the brave Khan fall from his saddle.

Sahib Chand, the valiant Kshatriya, killed a bloody Khan of Khorasan. He slew several graceful warriors with full force. The soldiers who survived, fled away in order to save their lives. There (Sango) Shah exhibited his acts of bravery in the battlefield and trampled under feet many bloody Khans. Gopal, the king of Guleris, stood firmly in the field and roared like a lion amidst a herd of deer. There is great fury a warrior Hari Chand very skilfully took position in the battlefield. He discharged sharp arrows in great rage and whosoever was struck, left for the other world.

Hari Chand (Handooria) in great fury, killed significant heroes. He shot skilfully a volley of arrows and killed a lot of forces. He was absorbed in dreadful feat of arms. Armed warriors were being killed and great kings were falling on the ground. Then Jit Mal aimed at and struck Hari Chand down to the ground with his spear. The warriors struck with arrows became red with blood. Their horses fell and they left for heavens.

In the hands of blood-thirsty Khans there were the Khorasan swords, whose sharp edges flashed like fire. The bows shooting out volleys of arrows twanged. The splendid horses fell because of the heavy blows. The trumpets sounded and the musical pipes were played. The brave warriors thundered from both sides and with their strong arms struck (the enemy). The witches drank blood to their fill and produced dreadful sounds. How far should I describe the great battle? Those who fought attained martyrdom; thousands fled away. The hill chief spurred his horse and fled. The warriors went away without discharging their arrows. The chiefs of Jaswal and Dadhwal who were fighting (in the field) left with all their soldiers. The Raja of Chandel was perplexed when the tenacious Hari Chand caught hold of the spear in his hand. He was filled with great fury, fulfilling his duty as a general. Those who came in front, were cut into pieces and fell (into the field). Then Najabat Khan came forward and struck Sango Shah with his weapons. Several skilful Khans fell on him with their arms and sent Shah

Sangram to heaven. The brave warrior Sango Shah fell down after killing Najabat Khan. There were lamentations in this world and rejoicings in heaven.

When this lowly person saw Shah Sangram falling (while fighting bravely), he held aloft his bows and arrows. He fixing his gaze on a Khan, shot an arrow which stung the enemy like a black cobra, who (the Khan) fell down. He drew out another arrow and aimed and shot it on the face of Bhikhan Khan. The bloody Khan fled away leaving his horse in the field, who was killed with the third arrow. After regaining consciousness from the swoon Hari Chand shot his arrows with unerring aim. Whosoever was struck, fell down unconscious and leaving his body, went to the heavenly abode. He aimed and shot two arrows at the same time and did not care for the selection of his target. Whosoever was struck and pierced by his arrows, went straight to the other world. The warriors remained true to their duty in the field. The witches and ghosts drank blood to their fill and raised shrill voices. The Birs, Baitals and Siddhs (legendary creatures) laughed. The witches were talking and huge kites were flying (for meat).

Hari Chand, filled with rage, drew out his bow. He aimed and shot his arrow, which struck my horse. He aimed and shot the second arrow to me. The Lord protected me. His arrow grazed my ear. His third arrow penetrated the buckle of my waist-belt and its edge touched the body, but did not cause a wound. The Lord saved His servant. When the edge of the arrow touched my body, it kindled my resentment. I took the bow in my hand and aimed and shot the arrow. All the warriors fled, when a volley of arrows was showered. Then I aimed the arrow on a warrior and killed him. Hari Chand was killed and his brave soldiers were trampled. The Chief of Kot Lehar was seized by death. The hill-men fled from the battlefield. All were filled with fear. I gained victory through the favour of the Eternal Lord. We returned after victory and sang songs of triumph. I showered wealth on the warriors, who were full of rejoicings.

When I returned after victory, I did not remain at Paonta. I came to Kahlur and established the village of Anandpur. Those who did not join the forces, were turned out from the town and those who fought bravely were patronised by me. Many days passed in this way. The saints were protected and the wicked were killed.

SECTION IX

The Battle of Nadaun

Much time passed in this way. Mian Khan came (from Delhi) to Jammu (for collection of revenue). He sent Alif Khan to Nadaun, who developed enmity towards Bhim Chand (the Chief of Kahlur). Bhim Chand called me for assistance and himself went to face (the enemy). Alif Khan prepared a wooden fort on the hill of Navras. The Hill Chiefs also prepared their arrows and guns. With brave Bhim Chand there were Raj Singh, illustrious Ram Singh and Sukhdev Gaji of Jasrot. They were full of fury and managed their affairs with enthusiasm. There came also the brave Prithi Chand of Dadhwar after having made arrangements regarding the affairs of his state. Kripal Chand (of Kangra) arrived with ammunition and drove back and killed many of the warriors (of Bhim Chand). When for the second time the forces of Bhim Chand advanced, they were beaten back downwards to the great sorrow of (the allies of Bhim Chand). The warriors on the hill sounded trumpets, while the Chiefs below were filled with remorse. Then Bhim Chand was filled with great ire and began to recite the incantations of Hanuman. He called all his warriors and also called me. Then all assembled and advanced like a flame over a fence of dry weeds. Then on the other side the valiant Raja Dayal of Bijharwal advanced with Raja Kripal, alongwith all his army.

Kripal Chand was in great fury. The horses danced and the pipes were played, which presented a dreadful scene. The warriors fought and struck their spears. With rage they showered volley of arrows. The fighting soldiers fell in the field and breathed their last. They fell like thundering clouds. Kripal Chand in great anger stood firmly in the field. With his volleys of arrows, he killed great warriors. He killed the chiefs, who lay dead on the ground. The trumpets sounded and the warriors thundered.

Kripal Chand, in great fury, made a great fight. Great heroes thundered, while using dreadful weapons. Such a heroic battle was fought that all the people of the world (living in nine quarters) knew it. His weapons wrought havoc and he exhibited himself as a true Rajput.

All the chiefs of the allies, in great anger, entered the fray and besieged the army of Katoch. The Rajputs of the tribes of Nanglu and Panglu advanced in group alongwith the soldiers of Jaswar and Guler. The great warrior Dayal also joined and saved the honour of the people of Bijharwal. Then this lowly person (the Guru himself) took up his gun and aimed unerringly at one of the chiefs, who reeled and fell down on the ground in the battlefield, but even then he thundered in anger. I then threw away the gun and took the arrows in my hand. I shot four of them. Another three I discharged with my left hand. Whether they struck anybody, I do not know. Then the Lord brought the end of the fight and the enemy was driven out into the river. From the hill, the bullets and arrows were showered. It seemed that the gun set down after playing a good Holi. Pierced by arrows and spears the warriors fell in the battlefield. Their clothes were dyed with blood. It seemed that they played Holi. After conquering the enemy, they came for rest at their place of encampment, on the other side of the river. Sometime after midnight they left while beating the drums. When the whole night ended and the sun arose, the warriors on our side marched hastily, brandishing their spears.

Alif Khan fled away, leaving back his belongings. All the other warriors fled away and did not stay anywhere. I remained thereon the bank of the river for eight more days and visited the palaces of all the chiefs. Then I took leave and came home. They went thereto settle the terms of peace. Both the parties made an agreement, therefore, the story ends here.

I came to this side after plundering Alsun on my way and enjoyed in various ways after reaching Anandpur.

SECTION X

The Expedition of the Khanzada

Many years elapsed in this way. All the wicked persons (thieves) were spotted, caught and killed. Some of them fled away from the city but came back after starvation. Then Dilawar Khan (Governor of Lahore) sent his son against me. A few hours after nightfall the Khans assembled and advanced for attack. When their forces crossed the river, Alam (Singh) came and woke me up. There was a great consternation and all the people got up. They took up their arms with valour and zeal. The discharge of the volleys of shots from guns began immediately. Everyone was in rage, holding the arms in hand. They raised various dreadful shouts. The noise was heard on the other side of the river. The bugles blew, the trumpets resounded, the great heroes entered the fray shouting loudly. From both sides the arms clattered with force and the horses danced. It seemed that the dreadful Goddess Kali thundered in the battlefield. The river appeared like the night of death. The severe chill cramped the soldiers. The heroes from this (my) side thundered and the bloody Khans fled away without using their weapons.

The shameless Khans fled away and none of them wore the arms. They left battlefield though they pretended to be the valiant heroes. They left on galloping horses and could not use the weapons. They did not shout loudly like valiant heroes and felt ashamed on seeing ladies.

On their way, they plundered the village Barwa and halted at Bhallon. They could not touch me because of the Grace of the Lord and fled away ultimately. Because of Thy Favour, O Lord, they could not do any harm here, but plundered the village Barwa. . . .

SECTION XI

The Expedition of Hussain Khan

The Khanzada fled to his father and being ashamed of his conduct he could not speak. Then Hussain thundered, striking his arms and prepared for attack with all his brave warriors. Hussain assembled all his forces and advanced. At first, he plundered the houses of the hill-people. Then he conquered the

Raja of Dadhwal and brought him under submission. The sons of the Raja were made slaves. Then he plundered the Doon thoroughly. None could face the barbarian. He took away forcibly the foodgrains and distributed them (among the soldiers). The big fool thus committed a very bad act.

Some days passed in such acts. The turn of meeting the Raja of Guler came. If he had not met (Hussain) for two days more, the enemy would have come here (towards me), but the providence had thrown a device of discord towards his house. The Raja of Guler came to meet Hussain and with him came Ram Singh. They met Hussain after the four quarters of the day had passed. The slave Hussain became blind in vanity, just as the sand becomes heated by the heat of the sun, but the wretched does not know the night of the sun and become proud of itself. Similarly, this slave Hussain was puffed up with ego. He did not care to notice them. With the Rajas of Kahlur and Katoch on his side, he considered himself peerless. (The Raja of Guler and Ram Singh) offered money to Hussain, which they had brought with them. A dispute arose in giving and taking, therefore, the Rajas returned to their places with the money.

Then Hussain was enraged and lost the power of discriminating between good and bad. He made no other consideration and ordered the beating of the drum against the Raja of Guler. He did not think of any tactical consideration. The hare surrounded the lion for frightening him. He besieged him for fifteen *pahars* (about 45 hours) and did not allow the items of food and drink to reach the state. Being without food and drink, the warriors were filled with ire. The Raja sent the messengers for the purpose of making peace. Seeing the Pathan forces around him, the slave Hussain lost his balance and did not consider the request of the Raja. He said, "Either give me ten thousand rupees immediately or take death on your head." I had sent Sangtia Singh there (for making peace among the chiefs). He brought Dayal on oath of God, but he could not reconcile with them. Then Kripal thought within his mind that such an opportunity would not be available again because the circle of Time deceives everybody. He decided to catch hold to Gopal immediately, either to imprison him or kill him. When Gopal got scent of the conspiracy, he escaped to his people. When Gopal was gone, Kripal was filled with anger. Himmat and Hussain rushed for fighting in the field.

Then the Raja of Kangra and Katoch were filled with rage. His face and eyes became red with anger and he freed himself from all other thoughts. From another side the Khans entered with arrows in their hands. It seemed that leopards were roaming in search of flesh. A warrior named Hari Singh rushed into the field. He received many arrows in his body. In great rage he killed many soldiers and after a great fight departed for the heavenly abode. The tenacious Himmat and Kimmat drew out the spears. Jalal Khan joined with a mace. The determined warriors fought, seemingly intoxicated. There were blows after blows and the sparks fell when the weapons struck each other. The Raja of Jaswal rushed forward on the galloping horse. He surrounded Hussain and struck his sharp lance at him. . . .

The Hussain himself entered the fray. All (the warriors) took up bows and arrows. The bloody Khans stood firmly and began to fight with faces and eyes and with ire. The terrible battle of valiant warriors began. The arrows, spears and double-edged swords were used by the heroes. . . . The warriors met warriors.... The fight was most terrible. The armies were exhausted. The great hero Hussain stood firmly in the field. The heroes of Jaswal ran towards him. The horsemen were cut in the manner the cloth is cut (by the tailor). There Hussain stood quite alone like the pole of a flag fixed in the ground. Wherever that tenacious warrior shot his arrow, it pierced through the body and went out. The warriors who were struck by arrows came together against him. From all the four sides, they shouted "kill, kill." They carried and struck their weapons very ably. At last Hussain fell down and left for heaven. When Hussain was killed, the warriors were in great fury. All the others fled but the forces of Katoch felt excited. All the soldiers of Katoch rushed with great anger together with Himmat and Kimmat. Then Hari Singh also came forward and killed many brave horsemen. Then the Raja of Katoch became furious and stood firmly in the field. He used his weapons unerringly shouting death (for the enemy). (From the other side) the Raja of Chandel raged and all attacked in a body with indignation. Those who faced him were killed and those who remained behind, ran away. Sangat Rai (Sangtia Singh) died with his seven companions. When Darsho came to know of it, he also came in the field and died. Then Himmat came in the battlefield. He received several wounds and struck his weapons on several others. His horse was killed there, but Himmat fled. The warriors of Katoch came with great rage in order to take away the dead body of their Raja Kripal. . . .

When Kripal died in the battlefield, Gopal rejoiced. All the army fled in disorder, when their leaders (Hussain and Kripal) were killed. After the death of Hussain and Kripal and fall of Himmat all the warriors fled just as people go away after giving authority to the Mahant.

In this way all the enemies were aimed and killed. After that they took care of their dead. Then on seeing Himmat lying wounded, Ram Singh said to Gopal, "That Himmat who had been the root-cause of all the quarrels, has now fallen wounded in our hands." When Gopal heard these words, he killed Himmat and did not allow him to get up alive. The victory was gained and the battle ended. While remembering homes, all went there. The Lord protected me from the cloud of battle, which rained elsewhere.

SECTION XII

The Expedition of Jujhar Singh

In this way, the battle was fought, when the leader of the Turks (Mohammedans) was killed. On this Dilawar became very angry and sent a contingent of horsemen in this direction. From the other side Jujhar Singh was sent who drove out the enemy from Bhallan immediately. On this side Gaj Singh and Pamma (Parmanand) assembled their forces and fell upon them early in the morning. On the other side Jujhar Singh stood firmly like a flagpost planted in the battlefield. Even the flagpost might be loosened, but the brave Rajput did not waver. He received the blows (without flinching). The warriors of both the armies moved in detachments, Raja of Chandel on that side and Raja of Jaswar on this side. All the warriors were in great rage and the fight began in the battlefield. The brave heroes of both the armies were in great anger, warriors of Chandel on this side and the warriors of Jaswar on the other. . . .

The battle continued on both sides (with great vigour). Chandan Rai was killed. Then Jujhar Singh continued the fight quite alone. He was surrounded from all the sides. He rushed into the army of the enemy without any hesitation and killed many soldiers, wielding his weapons very skilfully. In this way, he destroyed many homes using various kinds of weapons. He aimed and killed the brave horsemen, but at last he left for the heavenly abode himself.

SECTION XIII

The Arrival of Shahzada in Madra Desha (Punjab)

In this way when Jujhar Singh was killed, the soldiers returned to their homes. Then Aurangzeb became very angry and sent his son to Madra Desha (Punjab). On his arrival all were frightened and hid themselves in big hills. The people tried to frighten me also, because they did not understand the ways of Almighty. Some people left me and took refuge in the big hills. The cowards were so much frightened that they did not consider their safety with me. The son of Aurangzeb grew very angry and sent a subordinate in this direction. Those who had left me in distrust, their homes were demolished by him. . . .

The successors of both Baba (Nanak) and Babur were created by God Himself. Recognise the former as the spiritual king and the later as the temporal king. Those who do not deliver the Guru's money, the successors of Babur shall seize and take away from them forcibly. They will be greatly punished and their houses will be plundered. . . .

Mirza Beg was the name of the officer, who demolished the houses of the apostates. Those who remained faithful, were protected by the Guru; not even a little harm was done to them.

There (the son of) Aurangzeb grew most angry. He sent four other officers. Those apostates who had escaped (the punishment) earlier, their houses were demolished by the officers. . . .

In this way, the apostates received foul treatment. All the saints saw this spectacle. No harm was done to them. The Lord saved them Himself. To whosoever the Lord protects, the enemy can do nothing to him. None can touch his shadow. The fool makes useless effort. Those who have taken refuge with the saints, what can be said about them? God saves them from the inimical and wicked person by destroying them, just as the tongue is protected within the teeth.

A GLIMPSE OF SRI GUR SOBHA OF SAINAPAT

Guru Gobind Singh passed away in AD 1708, in the first decade of the eighteenth century. His autobiography given in the previous chapter is incomplete and ends with the arrival of the prince (Bahadur Shah) in the Punjab in order to chastise the rebels. In order to get a glimpse of the complete life of the Guru, we have to rely upon the biographies of the Guru written in the eighteenth century. These biographies are as follows:

1. *Sri Gur Sobha* of Sainapat completed in AD 1711, three years after the passing away of the Guru
2. *Gur Bilas Patshahi Das* of Kuir Singh completed in AD 1751
3. *Bansavali Nama* of Kesar Singh Chhibbar, completed in AD 1769
4. *Gur Bilas Patshahi Daswin* of Sukha Singh, completed in AD 1797

Out of the above four works, *Bansavali Nama* of Kesar Singh Chhibbar contains an account of Sikh history from Guru Nanak Dev upto Banda Bahadur. All the other works are the biographies of Guru Gobind Singh. All these works are written in poetry.

The author of *Sri Gur Sobha* was one of the court-poets of the Guru and completed his work in AD 1711, three years after the passing away of the Guru. He seems to have studied the autobiography of the Guru given in the previous chapter, therefore, in order to get a fuller view of the life of the Guru we ought to make a short survey of his work.

The original name of Sainapat was Chandar Sain. He was a Jat Sikh of Wazirabad (Gujranwala distt.). After baptism, he was named Saina Singh. Sainapat was his *nom-de-plume*. Since he knew the Guru very closely, he is considered to be a very reliable biographer of the Guru. Though very brief, his is the first complete biography of the Guru. The sequence of the events given by him is authentic, though his knowledge regarding the martyrdom of the sons of the Guru, seems to be defective. He has recorded the name of the eldest son of the Guru as Jit Singh or Ranjit Singh instead of Ajit Singh. According to him the body of Baba Ajit Singh could not be found after the martyrdom in the battle of Chamkaur. Baba Jujhar Singh was caught alive and martyred alongwith Baba Fateh Singh at Sirhind. Baba Zorawar Singh steered clear through the enemy ranks and later on met the Guru in Rajputana. Sainapat also wrongly refers to a marriage of the Guru in the country of the Rajputs. He has given a correct interpretation of the Sikh doctrines. His work contains twenty chapters. The events narrated by the Guru in his autobiography have been given by Sainapat in the first four chapters of his work.

A brief account of the twenty chapters of *Sri Gur Sobha* is given below. This chapter is entitled "Panth Pragas Barnana (Description of the manifestation of the Panth)."

CHAPTER I

It is mainly a reproduction of the sixth section of Bachittar Natak. The invocation is for God only and none of the gods and goddesses as has been done by some other biographers.

CHAPTER II

This chapter is entitled "Tegh Pragas—Shah Sangram Judh" (The Appearance of the Sword. . . . The

Battle of Shah Sangram). This chapter deals with the battle of Bhangani, which has been described in the eighth section of the autobiography of the Guru, given in the previous chapter.

Chapter III

This chapter is entitled "Rajan Het Sangram" (The Battle with the Hill-Chiefs). It deals with the battle of Nadaun, which has been narrated in the ninth section of the autobiography of the Guru, given in the previous chapter.

Chapter IV

This chapter is entitled "Khanzade ate Hussaini nal Judh" (The Battle with the Khanzade and Hussain Khan). The description of these battles is found in the tenth and eleventh sections of the autobiography of the Guru, given in the pervious chapter.

Chapter V

This chapter is entitled "Bachan Pragas" (The Sermon of the Guru). It deals with the creation of the Khalsa very briefly and lays emphasis mainly on the injunctions delivered to the Khalsa at the time of its creation.

Chapter VI

This chapter is entitled "Bachan Bichar" (Consultations about the saying of the Guru). It deals with the mutual understanding and practice of the injunctions of the Guru.

Chapter VII

This chapter is entitled "Rahat Pragas" (Manifestation of the discipline). It describes the opposition to the new discipline and ultimate victory of the discipline.

Chapter VIII

This chapter is entitled "Sangram Anandpur ka Pahla" (The First Battle of Anandpur). It deals with the battle of the hill chiefs with the Guru. After the death of Raja Bhim Chand, his son Ajmer Chand became the chief of Kahlur. He threatened the Guru with war, if he did not pay the rental for the usage of his territory or did not leave the territory. The Guru told him that the land of Anandpur was purchased by his father, therefore, there was no question of the payment of rental. Raja Ajmer Chand with the help of other hill-chiefs attacked the Guru, but he was defeated in the battle.

Chapter IX

This chapter is entitled "Judh Nirmoh ka" (The Battle of Nirmoh). The hill chiefs besieged Anandpur and promised to vacate the siege if the Guru left Anandpur for some time. They swore that no harm would come and everything would remain, as it was. Though the Guru did not have faith in their oath, he left Anandpur and went to Nirmoh. But the hill chiefs broke their oath and indulged in loot and violence. The Guru retaliated with his forces and defeated the enemies, who then sought the help of the Mughals. The Nawab of Sarhind sent his forces to assist the hill-chiefs, but the spirited Sikhs of the Guru repulsed the attack of the combined forces.

Chapter X

This chapter is entitled "Judh Basali Kalmot ka" (The Battle of Basali and Kalmot). The Guru had gone to Basali on the request of its Raja, where after a week from the battle of Nirmoh, he was intercepted during a hunting expedition by the hill-forces coming from Kalmot. In the skirmishes that ensued, the hill-forces were repulsed.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

warriors inflicted with arrows look like porcupine. —1837

SWAYYA

On this side Balram waged war like this and on that side Krishna getting enraged knocked down any one with a single arrow, who ever confronted him; all the army of the king that was there, he despatched it to the abode of Yama in an instant; seeing such a fighting of Krishna, all the enemies, forsaking their endurance, ran away. —1838

SWAYYA

Those warriors who were feeling ashamed, they also now with the object of defeating Krishna, got infuriated and forsaking their hesitation and playing on their war-drums, came in front of him; Krishna holding his bow in his hand discharged his arrows and he knocked down a hundred with each single arrow. —1839

CHAUPAI

The army of Jarasandh was knocked down by Krishna and in this way pulverised the pride of the king; the king thought then what step should he take? And how should he die in the war on that day? —1840

Thinking thus, he caught hold of his bow in his hand and also thought of fighting with Krishna again; he wore his armour and came in front of Krishna. —1841

DOHIRA

Jarasandh then taking up his bow and arrows and wearing his crown, said thus to Krishna: —1842

Speech of Jarasandh addressed to Krishna

SWAYYA

"O Krishna! if you have any power and strength , then show it to me; what are you looking towards me, standing there? I am going to hit you with my arrow, do not run away anywhere; O foolish Yadava! surrender yourself otherwise fight with me with great caution; why do you want to end your life in the war? Go and graze your cows and calves peacefully in the forest." —1843

SWAYYA

When Krishna heard these words of the king, the anger erupted in his mind like the fire flaming up on putting ghee in it; or the lion gets infuriated on hearing the howls of the jackals or like the mind getting angry on thorns being struck into the clothes. —1844

SWAYYA

On this, side, Krishna getting infuriated discharged many arrows; on that side the king in anger, with reddened eyes, took up his bow in his hand; the arrows which were coming towards Krishna were intercepted by him and the arrows of Krishna are not even touching the king. —1845

SWAYYA

On this side the king is fighting with Krishna and on that side Balram said to the king, "We have killed your warriors, but still you do not feel ashamed; O king! go back to your home; what will you gain by fighting? O king! you are like deer and are only dreaming about your victory over the lion." —1846

DOHIRA

The warriors on whose strength you are fighting, they have all fled away; therefore O fool! either run away while fighting or fall down at the feet of Krishna. —1847

Speech of Jarasandh addressed to Balram

DOHIRA

What if the warriors of my side have been killed, the tasks of the warriors are fighting, dying or gaining victory. —1848

SWAYYA

Saying this, in great fury, the king shot an arrow towards Balram; which when hit him gave him extreme agony, he became unconscious and fell in his chariot as if the snake like arrow had stung him and he had fallen down forgetting his wealth and home. —1849

SWAYYA

When Balram regained consciousness, he became extremely enraged; he caught hold of his huge mace and got ready again in the battlefield in order to kill the enemy; leaving his chariot, he ran away even on foot and none could see him except the king. —1850

Seeing Balram coming, the king got enraged and pulling his bow with his hand, he got ready for war; he intercepted the mace coming like lighting and in this way, the hope of Balram for killing the enemy was shattered. —1851

SWAYYA

When the king intercepted the mace, then Balram took up his sword and shield; he marched forward to kill the enemy fearlessly; the king seeing him coming showered his arrows and thundered; he cut the shield of Balram into one hundred parts and the sword into three parts. —1852

SWAYYA

Krishna saw Balram with his broken shield and sword and on this side, the king Jarasandh thought of killing him at the same instant; then Krishna moved forward for fighting, holding his discus; according to the poet Ram, he began to challenge the king for fighting. —1853

SWAYYA

Hearing the challenge of Krishna, the king marched forward for waging war; he got enraged and fitted his arrow in his bow; because of the thick armour on his body, the king Jarasandh appeared like Ravana falling on Ram, being highly enraged in the war. —1854

SWAYYA

Seeing the king coming in front of him, Krishna held up his bow and came before the king fearlessly; pulling the bow upto his ear, he shot his arrow on the canopy of the enemy and in an instant, the canopy fell down and broken into bits; it seemed that Rahu had broken the moon into fragments. —1855

SWAYYA

With the chopping down of the canopy, the king got highly infuriated; and he, looking towards Krishna with evil glance, took his dreadful bow in his hand; he began to pull the bow with force, but his hand trembled and the bow could not be pulled; at the same time, Krishna with his bow and arrows intercepted with jerk the bow of Jarasandh. —1856

SWAYYA

When Krishna intercepted the bow of Jarasandh, he getting, enraged and challenging took his sword in his hand and fell upon the enemy's army; the shield collided with the shield and the sword with the sword in such a war as if straw were producing a cracking sound on burning, having been set on fire in the forest. —1857

Someone, getting wounded, was roaming, throwing away blood and someone was roaming without head, becoming only a headless trunk; seeing which the cowards are getting frightened; some of the warriors, leaving the war-fray are running away; some of them are absorbed in war, getting intoxicated; some warriors are lying lifeless like the one highly intoxicated after drinking wine. —1858

SWAYYA

In extreme fury, the Yadavas, holding their weapons, have fallen on Jarasandh; the mighty warriors, taking up their swords are challenging all; the king Jarasandh, taking his bow in his hand is proudly discharging his arrows towards the enemies and even with a single arrow, he is routing many, making them headless. —1859

SWAYYA

He cut down the arm of some one and caused the head of some one fall down after cutting it; some Yadava was deprived of his chariot; then he shot an arrow towards Krishna; he got many horses and elephants killed and fall on the ground; and the Yoginis, ghosts, fiends, jackals etc., began to bathe in the sea of blood in the battlefield. —1860

SWAYYA

After killing the warriors of Krishna the king became extremely angry and he was absorbed in fighting to such an extent that he forgot the consciousness of his body and mind; he destroyed the army of Krishna and scattered it in the earth; it appeared that the king has raised the tax of their heads from the warriors. —1861

SWAYYA

Those who wanted to be on the side of truth, they were released and those who sided with falsehood, they were knocked down; the wounded warriors are lying in the battlefield like the punished criminals; many were killed by cutting their hands and feet; every one received the reward of his actions; it appeared that the king sitting on chariot as throne was imparting justice regarding the sinner and sinless. —1862

SWAYYA

Seeing such a dreadful war of the king, Krishna was filled with rage and abandoning the fear began terrible fighting in front of the king; an arrow of Krishna struck the heart of the king and he fell down on the earth; the arrow of Krishna, penetrated in such a way in the white marrow of the king that it seemed like a snake drinking milk. —1863

SWAYYA

Enduring the arrow of Krishna, which struck his heart, he shot an arrow towards Krishna, which hit Daruk, whom it caused great agony; he was about to fall from his seat in the chariot, when the brisk horses exhibited their speed and fled. —1864

DOHIRA

Catching hold of the arm of the charioteer and controlling the chariot Krishna himself drove it while fighting. —1865

SWAYYA

When Balram did not see the charioteer on the chariot of Krishna, He said in anger, "O king! the way, in which I have conquered your army, similarly after conquering you, I shall cause the drum of victory to be beaten, "O fool! calling yourself a king, you are fighting with the Lord of all the fourteen words and appear exactly like the tiny worms and insects, getting wings who are trying to complete the falcon flying in the sky." —1866

SWAYYA

"I am leaving you today; do not fight with the Lord of all the fourteen worlds; accept the wise saying and forsake your ignorance; believe it that Krishna is the Protector of all; therefore you should abandon your weapons, fall at his feet instantly." —1867

CHAUPAI

When Balram said these words, the king got infuriated; he said, "I shall kill all and being a Kshatriya, I shall not fear the milkmen." —1868

SWAYYA

Hearing these words of the king, Krishna was filled with rage and he unhesitatingly fell upon him; the king taking his bow in his hand, chopped the soldiers and caused them to fall down on the earth in such a way as if with blowing of the violent wind, the fruit of the *bel* tree had fallen down. —1869

SWAYYA

The king, destroying the army, was nor considering any war significant; the horses of the king are saturated with blood from head to feet; he has deprived many chariot-riders of their chariot; the limbs of the warriors are lying scattered on the earth like the seed scattered by the farmer. —1870

SWAYYA

Seeing one another in this way, Krishna and Balram both became extremely filled with the fire of anger and reached before the enemy for fighting asking their charioteers to proceed; holding their weapons, and dressed in their armours and also in great fury these heroes looked like the fire; and seeing both these heroes, it appeared that two lions were causing the deer to flee in the forest. —1871

SWAYYA

At the same time, Krishna took his bow and arrow in his hands, struck a blow to the king; then with four arrows he killed the four horses of the king; in great rage, he chopped the bow of the king and also shattered his chariot; thereafter the king is advancing further with his mace in such a way, which I now describe. —1872

SWAYYA

The king, walking on foot, struck a blow on

Balram with his mace, and his whole fury became apparent to the warriors; Balram jumped and came down to stand on the earth and the king pulverised his chariot alongwith all the four horses. —1873

SWAYYA

On this side, the king advanced with his mace on that side Balram also advanced with his mace; both of them waged a terrible war in the battlefield and inspite of the continuance of the war for a long time, none of them could defeat the other; in this way, seeing their fight, the wise warriors became pleased in their mind. —1874

SWAYYA

Both the warriors used to sit, when tired and then rose again for fighting; both of them were fighting fearlessly and angrily with the shouts of "kill, kill;" both were fighting according to the manner of mace-warfare and without slightly wavering from their places, they were saving themselves from the blows of the mace with their own mace. —1875

SWAYYA

According to the poet, both Balram and Jarasandh are full of rage in the war-arena; both are challenging one another and are not afraid of the other even slightly; catching hold of huge maces both are not taking one step backward in the battlefield; they appear like lion ready for hunting. —1876

SWAYYA

Balram cut down the mace of the king and shot arrows at him; he said to him, "Did you fight with me on the strength of this thought of bravery?" Saying this and discharging his arrows, Balram put his bow around the neck of the king; Balram, the hero of Yadavas won in this war and that formidable enemy was defeated. —1877

SWAYYA

He, from whom the king of birds Garuda and the god Shiva tremble; He, from whom the sages, Seshanaga, Varuna, Surya, Chandra, Indra, etc., all of them are afraid in their mind, on the head of that king now hovered Kal (Death); all the warriors hailing said this, "By the grace of Krishna the great enemies have been conquered." —1878

SWAYYA

Balram, holding the mace in his hand, in great fury, said, "I shall kill the enemy; if even Yama comes to protect his life, then I shall also fight with him; even if Krishna asks me taking all the Yadavas alongwith him, then also I shall not let him be alive," Balram said thus, "I shall kill him just now." —1879

Hearing the words of Balram Jarasandh became extremely fearful; and he saw Balram, not as a man, but only as Yama; now the king, looking towards Krishna, abandoning his weapons clung to his feet and said while crying, "O Lord! protect me." —1880

SWAYYA

Krishna, the treasure of compassion, seeing him in such a plight, was wonder-struck and forsaking his anger, caused to flow tears from both his eyes; seeing his brother (a hero) standing there, he said this, "Leave him; to whom we had come to conquer, we have conquered him." —1881

SWAYYA

Balram said, "I have not conquered him by discharging arrows at him and then leave him; what, if I have conquered him; he is a very great and powerful enemy, who is also a great charioteer and at this time, having been deprived of his chariot, O Lord! he has fallen at your feet and saying these things; he is the master of twenty-three extremely large military units and if we had to leave him, then why we have killed his very big army?" —1882

DOHIRA

To conquer a very big army alongwith the enemy is considered a victory and this has been the practice of greatness that instead of killing the enemy, he is set free. —1883

SWAYYA

Jarasandh was set free by giving him one turban, clothes and a chariot considering the greatness of Krishna, the king was extremely ashamed; he went back to his home, repenting in affliction; in this way, the praise of Krishna spread in all the fourteen worlds. —1884

SWAYYA

Krishna destroyed the twenty-three extremely large military units in this way for twenty-three; he killed many horses and elephants and even with a single arrow, they abandoned their bodies and went to the abode of Yama; Krishna was victorious and in this way Jarasandh was defeated for twenty-three times. —1885

DOHIRA

Whatever eulogy was sung by the gods, has been described; and the way in which this story advanced, now I relate that. —1886

SWAYYA

On that side, the king on his defeat went back at his home and on this side, Krishna winning the war, came back to his home; he gave befitting respects to his parents and then caused the canopy to be swung over the head of Uggarsain; he gave gifts in chariots to the talented people, who appreciated him by saying that Krishna, the great hero of the battlefield, conquering a very great enemy has even adored approbation. —1887

SWAYYA

All the women of the city now saw Krishna in person and sacrificed their wealth and ornaments on him; all of them said smilingly; "He has conquered a very great hero in the war; his bravery is as charming as he himself," saying this all of them abandoned their sorrow. —1888

SWAYYA

Seeing Krishna all the women of the city dancing their eyes and smiling said, "Krishna has come back after winning a terrible war;" saying this, they also said unhesitatingly: "O Lord! just as you smiled on seeing Radha, you may also smile looking towards us." —1889

SWAYYA

When the citizens said this, then Krishna began to smile, looking towards all; seeing their charming thought their sorrows and sufferings ended; the women winning with the sentiments of love, fell down upon the earth; the eyebrows of Krishna were like the bow and with the speech of the eyesight, he was alluring every one. —1890

SWAYYA

On that side, the women entrapped in the illusive net of love, went to their homes, Krishna reached the gathering of warriors; seeing Krishna, the king fell at his feet and got him seated on his throne, respectfully; the king presented the extract of *varuni* to Krishna, seeing which he was extremely pleased. —1891

SWAYYA

After drinking *varuni*, Balram told every one that Krishna had killed the elephants and horses; he, who had discharged one arrow on Krishna, he was made lifeless by him; in this way Balram eulogised the way of fighting of Krishna amongst the warriors. —1892

DOHIRA

In that gathering, Balram, with red eyes due to the impact of *varuni*, said to Krishna: —1893

SWAYYA

"O warriors! drink *varuni* with pleasure and this is the duty of Kshatriyas to die while fighting; Bhrigu had spoken against this *varuni* (wine) in the episode of Kach-devyani; (though this episode is related to Shukracharya); according to the poet Ram the gods had obtained this extract (ambrosia) from Brahma. —1894

DOHIRA

The comfort that was given by Krishna, none other can give the same; because he conquered such an enemy, on whose feet, the gods like Indra kept falling. —1895

SWAYYA

Those, whom the gifts were given with delight, no desire of begging remained in them; none of them talked in ire and even if some one faltered, the same was put off smilingly; no one was punished now the wealth was seized from any one by killing him; Krishna had also vowed that none should go back after becoming victorious. —1896

SWAYYA

The comfort that was not obtained by the king Nal on becoming the sovereign of the earth; the comfort that was not obtained by the earth after killing the demon named Mura; the happiness that was not sighted on the killing of Hiranayakashipu, that comfort was obtained by the earth in her mind on the victory of Krishna. —1897

SWAYYA

Decorating their weapons on their limbs, the warriors are thundering like the clouds; the drums that are played at the door of someone on the occasion of marriage, they were being played on the doors of Krishna; there was righteousness reigning supreme within the city and the sin could not be seen anywhere. —1898

DOHIRA

I have described with affection this war of Krishna; O Lord! the temptation for which I have related it, kindly bestow on me that boon. —1899

SWAYYA

O Surya! O Chandra! O Merciful Lord! listen to a request of mine; I am not asking for anything else from you; whatever I wish in my mind, that with Thy grace; if I fall a martyr while fighting with my enemies then I shall think that I have realised truth; O Sustainer of the universe! I may always help the saints in this world and destroy the tyrants; bestow this boon on me. —1900

When I wish for the wealth, it comes to me from my country and abroad; I have no temptation for any miraculous powers; the science of Yoga is of no use to me; because spending time on that, there is no useful realisation from the physical austerities. O Lord, I beg for this boon from Thee that I may fearlessly fall a martyr in the battlefield. —1901

The praise of the Lord pervades the whole universe and this eulogy is being sung by Siddhas (adepts), the highest of sages, Shiva, Brahma, Vyas, etc., His mystery has not been comprehended even by the sage Atri, Parashar, Narada, Sharda, Seshanaga, etc. The poet Shyam has described it in poetic stanzas; O Lord! how can I then please. Thee by describing Thy glory? —1902

End of the description of "Arresting and the Releasing Jarasandh in Warfare" in Krishnavatar in Bachittar Natak.

Now begins the Description of Coming again of Jarasandh bringing Kalyavana alongwith him

SWAYYA

The king in great affection wrote a letter to his friend that Krishna had destroyed his army, had released him after arresting him. He asked him to attack from that side Kalyavana and from his side, he would gather his army. After hearing about the plight of his friend, Kalyavana started the war on Krishna. —1903

SWAYYA

He collected so much army, that it was impossible to enumerate it; when the name of one person was announced, then millions of them responded to the call; the drums of the warriors resounded and in that din, no one's voice was heard; now all were saying that none should stay behind and all should move forward for war with Krishna. —1904

DOHIRA

Kalyavana came with such a powerful and innumerable army and even if one wanted then he could count the leaves of the forest, but it was impossible to count the army. —1905

SWAYYA

Wherever their tents were pitched, there the soldiers rushed like the river-flood; on account of the speedy and thumping gait of the soldiers, the minds of the enemies were getting fearful; the Malechhas were saying in Persian language that they would not retrace even one step in the war and on seeing Krishna, they would despatch him to the abode of Yama with a singly arrow only. —1906

SWAYYA

On this side, the Malechhas advanced in great fury, and on the other side Jarasandh came with a huge army; the leaves of the trees can be counted, but this army cannot be estimated; the messengers while drinking the wine, told about the latest situation to Krishna; though all others were filled with fear and agitation, but Krishna felt pleased on listening to the news. —1907

SWAYYA

On this side, Malechhas rushed forward in great fury, and on the other side Jarasandh reached there with his huge army; all were marching like intoxicated elephants and appeared like the rushing dark clouds; Krishna and Balram were surrounded within Mathura and it seemed that considering other warriors as children, these two great were besieged. —1908

SWAYYA

Balram became highly infuriated and held up his weapons; he advanced to the side where there was the army of Malechhas; he made many warriors lifeless and knocked down many after wounding them; Krishna destroyed the enemy's army in such a manner, that none remained in senses, even slightly. —1909

SWAYYA

Someone is lying wounded and someone lifeless on the ground; somewhere there are lying chopped hands and somewhere chopped feet; many warriors in a great suspense fled away from the battlefield; in this way, Krishna became victorious and all the Malechhas were defeated. —1910

SWAYYA

Krishna killed Wahid Khan, Farzullah Khan, Nijabat Khan, Zahid Khan, Latfullah Khan, etc., and chopped them into bits; Balram struck blows on Himmat Khan, Jafar Khan, etc., with his mace and killing all the army of these Malechhas Krishna became victorious. —1911

SWAYYA

In this way, getting enraged Krishna killed the enemy's army and its kings; whosoever confronted him, he could not go away alive; getting brilliant like the noon-sun, Krishna aggravated his ire and the Malechhas ran away in this way and none could stand before Krishna. —1912

SWAYYA

Krishna waged such a war that there was no one left, who could fight with him; seeing his own plight, Kalyavana sent millions of more soldiers, who fought for a very short time and went to abide in the region of Yama; all the gods, getting pleased, said, "Krishna is waging a fine war." —1913

SWAYYA

The Yadavas holding their weapons, getting enraged in their mind, looking for the warriors equivalent to themselves, are fighting with them; they are fighting in ire and shouting "kill, kill;" the heads of the warriors on being struck with swords remaining stable for some time, are falling on the earth. —1914

SWAYYA

When Krishna waged a dreadful war in the battlefield, the clothes of the warriors became red as if Brahma had created a red world; seeing the war Shiva loosened his matted locks and began to dance and in the way none of the soldiers survived from the Malechha army. —1915

DOHIRA

None of the warriors accompanying him survived and Kalyavana came himself to fight. —1916

SWAYYA

On coming to the war-arena, Kalyavana said, "O Krishna! Come forward to fight unhesitatingly; I am the Lord of my army; I have arisen in the world like sun and I am hailed as unique; I am also the moon, the Lord of the night; O Krishna! Now do not put off the war; come with delight, so that we may be able to play the ball-game of war and win it." —1917

SWAYYA

Hearing his talk, Krishna moved towards him and in fury discharged his firearm towards him; he knocked down his charioteer at first and then killed all his four horses, all types of weapons that he used were intercepted by Krishna. —1918

CHAUPAI

The Malechha who held up his weapon, was chopped by Krishna; when the enemy remained only on foot and he was deprived of his chariot, then Krishna said, "Had you come to fight with me relying on such strength?" —1919

SWAYYA

Krishna thought in his mind that if this Malechha Mushtaka fights with me, he will make my whole body impure; if he comes after bedecking himself with his armour and weapons, even then he would not be able to kill him and if I kill him, when he is weaponless, then his strength would decline. —1920

SWAYYA

Krishna thought in his mind that if he would run, then the Malechha would run after him, he would enter some cave, but he would not like that Malechha to touch his body; he would awaken the sleeping Muchukund (the son of Mandhata, who had been given the boon that any one who awakens him from sleep, will be reduced to ashes); he would conceal himself, but get the Malechha killed with the fire of the sight of Muchukund. —1921

SORATHA

If he killed him (Kalyavana) while fighting, he would go to heaven, therefore he would get him reduced to ashes by fire, so that his *dharma* (characteristic) as Malechha remains intact. —1922

SWAYYA

Leaving his chariot and forsaking his weapons, Krishna fled, frightening every one; Kalyavana had thought that he had run away, being fearful of him, therefore he pursued Krishna, calling him; Krishna reached there where Muchukund was sleeping and he awakened him by kicking him and then concealed himself; in this way, Krishna saved himself, but got Kalyavana reduced to ashes. —1923

SORATHA

Krishna saved himself from Muchukund, but when Muchukund awoke from sleep and saw towards Kalyavana, who was reduced to ashes. —1924

SWAYYA

When Kalyavana was burnt and reduced to ashes, then Krishna came to Muchukund; on seeing Krishna Muchukund bowed his head at his feet; the Lord Krishna consoled him with his words and instructing Muchukund and getting Kalyavana reduced to ashes, he went to his home. —1925

End of the chapter entitled "Killing of Kalyavana" in Krishnavatar in Bachittar Natak.

Now begins the Description of Arresting Jarasandh and then Releasing Him

SWAYYA

As soon as Krishna arrived in his tent, someone came to deliver the message: "O Krishna! why are you going to your home? On that side, Jarasandh is coming, bedecked with his army;" hearing these words, the minds of the warriors became fearful; but Krishna and Balram were pleased at this. —1926

DOHIRA

Absorbed in this talk, all the warriors reached in the city; the king Uggarsain then called all his wise confidants. —1927

SWAYYA

The king said, "Jarasandh is coming in fury with his huge army and we cannot save ourselves with fighting; either we should go to receive him or leaving the city, run away to some other place; this is a very serious matter; nothing will result from mere talk now." —1928

SORATHA

Ultimately it was decided to leave the city and abide at some other place, otherwise the powerful king Jarasandh would kill all. —1929

Only that decision should be taken, which is liked by all; merely the persistence of the mind should not be accepted. —1930

SWAYYA

Hearing about the coming of the enemy, the Yadavas started moving out of Mathura with their families; they felt pleased in hiding themselves on a big mountain; the king Jarasandh besieged the mountain and it appeared that in order to destroy the people waiting on the bank to cross the river, the warriors of clouds were rushing towards them from above. —1931

DOHIRA

Then Jarasandh said to his ministers, "This is a very big mountain and the army will not be able to ascend it." —1932

SORATHA

"Besiege the mountain from all the ten directions and set it on fire; and with this fire all the families of the Yadavas will be burnt." —1933

SWAYYA

The poet Shyam says that surrounding the mountain from all the ten directions, it was set on fire; with the blowing of the powerful wind, the fire burst into flames; when the straws, trees, beings etc., were all destroyed in an instant, those moments were very agonising for the Yadavas. —1934

CHAUPAI

When the beings and straws began burning, then all the Yadava warriors in great suspense came to Krishna and began to relate their sufferings while crying. —1935

Speech of all Yadavas

CHAUPAI

"O Lord! protect us and save all these beings; tell us some remedy, so that either we may die fighting or run away. —1936

SWAYYA

Hearing their talk, the Lord pressed the mountain with his feet, and the mountain could not endure his weight and sank below like water; after sinking below, the mountain rose higher and in this way, the fire could not burn any one; at the same time, Krishna and Balram jumped silently into the enemy's army. —1937

SWAYYA

Holding his mace in his hand, Krishna killed many warriors of the king, he killed many horsemen and knocked them on the ground; he destroyed the ranks of soldiers on feet and deprived the chariot-riders of their chariots; in this way, killing all the warriors, Krishna became victorious and the enemy was defeated. —1938

SWAYYA

The warriors who came to fight with Krishna, they fought with extreme zest; seeing the plight of the warriors in the war-arena, the king Uggarsain said, "The king Jarasandh is like betel, who is destroying his army like the chewing of the betel." —1939

SWAYYA

On this side, Balram taking his mace in his hand in rage, shook violently the enemy's army and the warrior who confronted him, he broke his head even with one slap; he defeated all the remaining enemy army and became completely victorious. —1940

When both the brothers Krishna and Balram together killed the whole army of the enemy, then only that person could save himself, who putting the grass-straws in his mouth, came under their refuge; when Jarasandh saw this plight with his own eyes, then abandoning the hope of victory and life, he also persistently managed to upkeep his bravery in war. —1941

SORATHA

Seeing the king, Krishna struck his mace and killing his four horses, he caused the king to fall down. —1942

DOHIRA

When the king was only on foot, Krishna struck him with his mace again and the king could not control himself. —1943

TOTAK STANZA

When the king rolled and fell down, then Krishna caught him and said, "O fool! did you come for fighting relying on this strength." —1944

Speech of the Balram addressed to Krishna

DOHIRA

Balram said, "Now I shall chop off his head, because if he is permitted to go alive, he will then return to fight again." —1945

Speech of Jarasandh

SWAYYA

Then the king controlling himself, in fear, abandoning his weapons, fell down at the feet of Krishna and said, "O Lord! do not kill me; I have not comprehended your power rightly;" in this way, coming under refuge, the king cried and seeing him in such a plight, Krishna was filled with mercy. —1946

Speech of Krishna addressed to Balram

TOTAK STANZA

"Balram! leave him now and remove the ire from our mind;" then Balram said, "Why does he fight with us?" Then Krishna replied while smiling: —1947

SORATHA

"If a greater enemy, relinquishing his weapons, falls at your feet, then forsaking all the anger from the mind, the great people do not kill him." —1948

DOHIRA

Releasing Jarasandh, the Lord said, "O king! whatever I am telling you, listen it carefully." —1949

SWAYYA

"O king! always do justice and never do any injustice with the helpless; earn praise by giving something in charity; serve the Brahmins; do not let the deceivers remain alive and never indulge in war with Kshatriyas like us." —1950

DOHIRA

Jarasandh, bowing down his head and repenting, went away to his home and on this side, Krishna, getting pleased, came to his home. —1951

End of the chapter entitled "Arresting and Releasing Jarasandh" in Krishnavatar in Bachittar Natak.

Now begins the Description of Building the City of Dwarka by Krishna

CHAUPAI

All had been puffed up on hearing the news of victory, but they had become sorrowful on knowing that king Jarasandh had been released; by this the mind of all had become fearful and all were saying that krishna had not done the right thing. —1952

SWAYYA

All of them said, "Krishna has done the child's job by releasing such a powerful one from his custody; he was released earlier and the reward that we got was that we had to abandon our city; all of them nodded negatively in affection at Krishna's child-like act; after conquering him, he has been let off now; in reality we understand that he has been sent to bring more army." —1953

SWAYYA

Someone said that it would be better to go back to Mathura; someone said that the king would come again with his army for war and then who will die in the battlefield? And even if one fought with him, he would not be able to win; therefore we may not to go back to the city immediately; whatever God Wills, will come to pass and let us see what happens. —1954

SWAYYA

The release of the king made all the Yadavas fearful; and all of them talking about various things went to reside on the seacoast; and none of them advanced his feet towards the city (Mathura); all the warriors, beaten up without weapons, were standing there, extremely frightened. —1955

SWAYYA

Krishna went and stood by the seaside and he addressed the sea to do something; when the sea was asked to vacate the earth, while fitting the arrow in the bow, he left the earth and without the desire of anybody he prepared the golden mansions; seeing this all said in their minds that Krishna has removed the sufferings of all. —1956

SWAYYA

Those who served Sanak, Sanandan etc., the Lord could not be realised by them; many sages worship Him in stones and many have determined His Form according to the Vedic instructions, but when through the Grace of Krishna, the golden mansions were raised at this place, then all the people, having sight of the Lord, began to adore Him. —1957

SWAYYA

Balram said smilingly to all the warriors, "This Krishna has improved all the fourteen worlds; you have not been able to understand His mystery till now; He is the one who has killed Ravana, Mura and Subahu and has torn the face of Bakasura; He has killed with a single blow of His mace, the powerful demon Shankhasura. —1958

SWAYYA

"He, after fighting with Madhu and Kaitabh for one thousand years, made them lifeless and when the ocean was churned, then it was he, who protected the gods and increased their happiness; it was He, who killed Ravana by discharging an arrow in his heart; and when we agonised by afflictions, then he stood firmly like a column in the battlefield." —1959

"Listen to me attentively, that He for your welfare, knocked down the king like Kansa and threw the elephants and horses after killing them like the uprooted trees; all the enemies who attacked us, He knocked down all of them and now has now bestowed on you the golden mansions removing the earthen ones." —1960

SWAYYA

When these words were uttered by Balram, then all considered them as true that the same Krishna had killed Bakasura, Aghasura Chandur, etc. Kansa could not be conquered by Indra, but Krishna, catching him his hair, knocked him down, and he has given us the golden mansions, therefore He is now the Real Lord. —1961

SWAYYA

In this way, the days passed off comfortably and no one was inflicted with sufferings; the golden mansions were made in such a way that even Shiva could have coveted for them on seeing them; Indra leaving his city alongwith the gods came to see this city and the poet Shyam says that Krishna had designed very nicely the outline of this city. —1962

End of the chapter entitled "Building of the City of Dwarka" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Marriage of Balram

DOHIRA

In this way, Krishna, passed off many days in peace and comfort; after that a king named Rewat came and touched the feet of Balram. —1963

"The name of my daughter is Rewati and I request that Balram may wed her." —1964

SWAYYA

Hearing these words of the king, Balram was extremely pleased; and taking with him other members of his brotherhood, started immediately for marriage; the same was solemnised happily, and caused the Brahmins to be given the gifts in charity; in this way, after the marriage ceremony, he returned to his home delightfully. —1965

CHAUPAI

When Balram saw towards his wife and found that he himself was smaller and she was taller in size, seeing this he placed his plough on her shoulder and according to his desire fashioned her body. —1966

DOHIRA

The marriage of Balram was solemnised with Rewati and in this way according to the poet

Shyam, this episode of the marriage was completed. —1967

End of the description of "The Marriage of Balram" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Marriage of Rukmani

SWAYYA

When the marriage of Balram was solemnised and all the men and women were pleased, then Krishna also coveted for marriage in his mind; the king Bhishmak arranged the marriage of his daughter and gathered together all the warriors of his army; it appeared that Krishna had prepared nicely his plan of marriage. —1968

SWAYYA

The king Bhishmak arranged the marriage of his daughter with Krishna, thinking that there could be no more suitable task than this and marrying his daughter with Krishna would bring also approbation for him; the son of Bhishmak named Rukmi then came and said to his father in rage; "What are you doing? The clan, with which we have enmity, how shall we be able to live in the world, giving our daughter in marriage to such a clan?" —1969

Speech of Rukmi addressed to the King

SWAYYA

"Shishupal, the king of Chanderi is a hero, call him for the marriage; giving the daughter in marriage to a milkman, we will die with shame, call an eminent Brahmin and send him for bringing Shishupal; whatever mode of marriage is mentioned in the Vedas, solemnise the marriage of the daughter according to that with Shishupal." —1970

SWAYYA

Hearing the words of his son, the king sent a Brahmin to bring Shishupal; bowing head, that Brahmin went towards that side; and on this side, the daughter of the king heard this talk; hearing that talk, she dashed her head in agony and the tears flowed from her eyes; her hope seemed to have been shattered and she withered like a tree. —1971

Speech of Rukmani addressed to Her Friends

SWAYYA

Rukmani said to her friends; "O friends! now I am taking a vow that I shall leave the country and become a yogini (recluse), otherwise I shall burn myself in the fire of separation; if my father is specially persistent, then I shall take poison and die; I shall marry only Krishna, otherwise I shall not be called the daughter of a king." —1972

DOHIRA

"There is another thought in my mind; an effort may be made to send a letter through someone, which may inform all this to Krishna." —1973

Keeping this thought in their mind, they called a Brahmin and giving him good deal of money they asked him to take the letter to Krishna. —1974

Letter of Rukmani to Krishna

SWAYYA

"O the one with charming eyes! do not be absorbed in more thoughts and come immediately after reading the letter; Shishupal is coming to marry me, therefore you should avoid even the slightest delay; kill him and conquering me, take me to Dwarka and earn approbation in the world; hearing this plight of mine, fixing wings on your body fly towards me." —1975

SWAYYA

"O Lord of all the fourteen worlds! Kindly listen to my message attentively; the ego and anger have increased in the souls of all except you, O the Lord and destroyer of the three worlds! I never desire that which my father and brother desire; kindly come on reading this letter, because only three days remain for the marriage." —1976

DOHIRA

"O Brahmin! kindly tell (Krishna) that only three days remain for the marriage and O Lord! kindly come without delay with this Brahmin." —1977

SWAYYA

"Tell Krishna, that without him I feel frightened throughout the night and my soul, getting extremely agitated, wants to leave the body; the moon risen in the east is burning me and without you, the red face of the god of love frightens me." —1978

SWAYYA

"O Krishna! My mind turns towards you again and inspite of restraining it, it has remained entrapped in your charming memory; it does not accept the advice although I instruct if for a lakh of times; and has become immovable from your portrait; because of shyness both eyes have become stable at their place like an acrobat." —1979

Everyone felt comfortable after sending the Brahmin, giving him the chariot, money and incentive for bringing Krishna; he also taking the letter went with greater speed than even the speed of the wind for reaching the place of Krishna at the earliest. —1980

SWAYYA

The city of Krishna's residence was extremely beautiful and on the four sides pearls, rubies and jewels were studded with glittering lights; the description of that city is beyond everybody's ken, because the regions of Seshanaga, Chandra, Varuna, and Indra looked pale before the city of Dwarka. —1981

DOHIRA

Extremely pleased on seeing the city, the Brahmin reached the palace of Krishna. —1982

SWAYYA

Seeing the Brahmin, Krishna got up and called him, "The Brahmin placed the letter before him, reading which Krishna was extremely pleased; he mounted his chariot and moved with the swift speed of wind like a hungry lion following a herd of deer." —1983

SWAYYA

On this side, Krishna went on his chariot and on the other side Shishupal reached alongwith a good deal of army; special gates were erected in the city and decorated on knowing about the arrival of Shishupal and Rukmi, and others came alongwith the army in order to welcome him; according to the poet Shyam, all the warriors were extremely pleased in their mind. —1984

SWAYYA

Many other great kings reached there alongwith their fourfold army getting pleased, reached there in order to see the wedding of Rukmani; the kettledrums, clarionets, and small drums were being played with such intensity that the ear-drums seemed to be getting torn. —1985

The marriage of both was solemnised according to Vedic rites and there were performed the matrimonial rites of moving round the sacred fire with the chanting of mantras; enormous gifts were given to the eminent Brahmins; a charming altar was erected, but nothing seemed appropriate without Krishna. —1986

SWAYYA

Then taking the priests alongwith themselves all went to worship the goddess; many warriors followed them on their chariots; seeing such an atmosphere, Rukmi, the brother of Rukmani said this, "O Lord! I am very fortunate that you have protected my honour." —1987

CHAUPAI

When Rukmani went into the temple, she became greatly agitated with affliction; she beseeched Chandi weepingly if this match was necessary for her. —1988

SWAYYA

Keeping her friends away from her, she took the small dagger in her hand and said, "I shall commit suicide; I have served Chandi greatly and for that service, I have got this reward; I shall die and this place will become polluted by my death; otherwise I shall please her now and get the boon of marrying Krishna from her." —1989

Speech of the Goddess

SWAYYA

Seeing her in such a plight, the mother of the world was pleased and said to her, "You are the wife of Krishna, you should have no duality about this, even slightly; whatever there is in the mind of Shishupal, that will never occur and whatever is in your mind, that will definitely happen." —1990

DOHIRA

After getting this boon from Chandika, and being pleased she mounted on her chariot; and went back considering Krishna as a friend in her mind. —1991

SWAYYA

Abiding Krishna in her mind, she mounted on her chariot and went back and seeing the large army of the enemies she did not utter the name of Krishna from her mouth; at the same time, Krishna reached there and he shouted the name Rukmani and catching her by her arm, he put her in his chariot with his strength. —1992

SWAYYA

Taking Rukmani in his chariot, Krishna said within the hearing of all the warriors, "I am taking her away even within the sight of Rukmi and anyone who has the audacity, he may now rescue her by fighting with me; I shall kill all today, but shall not swerve from this task." —1993

SWAYYA

Hearing these words of Krishna, all of them got infuriated and patting their arms in great anger fell upon him; all of them attacked Krishna playing their clarionets, kettledrums, small drums and war-trumpets; and Krishna taking his bow and arrows in his hands, despatched all of them to the abode of Yama in an instant. —1994

SWAYYA

The warriors fearing none and playing on their drums and chanting war-songs came before Krishna like the clouds of Sawan; when Krishna discharged his arrows, they could not stay before even for an instant; someone is groaning, while lying on the earth and someone is reaching the abode of Yama after dying. —1995

SWAYYA

Seeing such a plight of the army, Shishupal himself came forward in great fury and said to Krishna, "Do not consider me Jarasandh, whom you caused to run away;" saying this, be pulled his bow upto his ear and discharged such an arrow that it seemed that all his anger, manifesting itself in the form of an arrow had fallen on Krishna. —1996

DOHIRA

Krishna got enraged, seeing that arrow coming he intercepted the same midway with his own arrow. —1997

SWAYYA

After intercepting the arrow, he shattered the chariot, chopped the head of the charioteer; and with the blows of his arrows, and with jerks, he chopped the heads of all the four horses; then running towards him, he struck him (Shishupal), who being hurt, fell down; who is such a hero in the world, who can resist Krishna? —1998

SWAYYA

He, who meditated on the Lord, reached the abode of the Lord and whosoever, stabilising himself, fought in front of Krishna, he could not stay there even for an instant; whosoever absorbed himself in his love, he penetrating through all the worlds, realised the abode of the Lord without any abstraction; he, who opposed him, even slightly, that individual was caught and knocked down on the ground. —1999

SWAYYA

After killing innumerable army, Krishna caused Shishupal to fall down unconscious; the army that was standing there, seeing this situation fled away in fear; though efforts were made to restrain them, but none of the returned for fighting; then Rukmi came for fighting alongwith a great deal of his army. —2000

SWAYYA

From his side many warriors rushed forward, in great fury, went to kill Krishna and said, "O Krishna, where are you going? Fight with us;" they were killed by Krishna like the moths, in search of the earthen lamp fall upon it, but do not return alive. —2001

SWAYYA

When the army was killed by Krishna, then, getting infuriated Rukmi said to his army; "When Krishna, the milkman can hold the bow and arrows, then the Kshatriyas should also perform this task firmly;" when he was thus speaking, Krishna advanced forward and with his arrow made him unconscious and caught him by his top-knot and shaving his head made him look ridiculous. —2002

DOHIRA

Seeing his brother in such a plight, Rukmani caught hold of the feet of Krishna and got his brother released through several kinds of requests. —2003

SWAYYA

Those who came for his support, they were also killed as Krishna willed, the warrior who was killed, he was not killed by deception but killed after challenging him; many kings, elephants, horses and chariot riders were killed and the stream of blood flowed there; on the request of Rukmani, Krishna caught and released many warriors of the side of Rukmi. —2004

SWAYYA

Till that time, Balram also, getting enraged and carrying his mace, fell upon the army and he knocked down the running army; after killing the army, he came to Krishna and hearing about the shaving of the head of Rukmi, he said this. —2005

Speech of Balram

DOHIRA

Though Krishna conquered the brother of Rukmani, but did not perform the right type of task by shaving his head. —2006

SWAYYA

Arresting and releasing Rukmi in the city, Krishna came to Dwarka; on coming to know that Krishna has conquered and brought Rukmani, the people came to see her; several eminent Brahmins were called for performing the wedding-ceremonies; all the warriors were also invited there. —2007

SWAYYA

Hearing about the wedding of Krishna, the ladies of the city came while singing songs; they sang and danced in accompaniment with musical tunes and the damsels getting together began to laugh and play; what to speak of others, even the wives of gods came to see this spectacle. —2008

SWAYYA

He, who comes to see the beautiful damsel, Rukmani and this pageant, he, joining the dance and sport, forgets the consciousness about his home; all are getting pleased seeing the plan of wedding and seeing Krishna, all are getting charmed in their mind. —2009

SWAYYA

On the completion of the wedding-altar of Krishna, all the women sang songs of praises; the jugglers began to dance according to the musical tune of the drums; many concubines exhibited many kinds of mimicry; whosoever came to see this spectacle, obtained extreme delight. —2010

SWAYYA

Some damsel is playing the flute and someone is clapping her hands; someone is dancing according to the norms and someone is singing; someone is ringing the anklet, someone is playing on the drum and someone is showing her charms and someone is pleasing all by exhibiting her charms. —2011

SWAYYA

The place where Krishna is sitting intoxicated with wine and wearing happily his red garments, from that place, he is giving wealth in charity to the dancers and beggars; and all are getting pleased on seeing Krishna. —2012

SWAYYA

Krishna married Rukmani according to the Vedic-rites, whom he had conquered from Rukmi; the minds of all were full of the happy tidings of victory and seeing this pageant, all the Yadavas were extremely happy. —2013

SWAYYA

The mother made the offering of water and drank it; she also gave gifts in charity to the Brahmins; everyone believed that entire happiness of the universe has been attained; the mother said this; "O friend! My mind is extremely happy; I am a sacrifice to this day, when my son has been married." —2014

End of the chapter entitled "Description of the Abduction of Rukmani and Her Marriage" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of the Birth of Pradyumna

DOHIRA

The husband and wife passed many days in comfort, then Rukmani became pregnant. —2015

SORATHA

A heroic child named Pradyumna was born, whom the world know as a great warrior and conqueror of war. —2016

SWAYYA

When the child was only ten days of age, a demon named Shambar stole him and threw him in the sea, where he was swallowed by a fish; a fisherman caught that fish and brought it to Shambar, who, getting pleased, sent it to the kitchen for cooking. —2017

SWAYYA

When the belly of the fish was torn open, a beautiful child was seen there; the kitchenmaid was filled with pity; Narada came and said to her, "He is your husband;" and that woman, considering him her husband, brought him up. —2018

CHAUPAI

After being brought up for a good deal of time, he thought about a woman in his mind; the woman also, with sexual desire, said this to the son of Rukmani. —2019

Then Mainvati said this, "You are the son of Rukmani and also my husband; the demon Shambar had stolen you and thrown you into the sea." —2020

CHAUPAI

"Then a fish had swallowed you and that fish was also caught; the fisherman brought it to Shambar, where he sent it to me for cooking." —2021

"When I tore open the belly of the fish, I saw you there; my mind became pityful and at the same time Narada said to me." —2022

"That he is the incarnation of Kamadeva (the god of love), whom you seek day and night; I have served you, considering you as my husband and seeing you now I am under the impact of sexual desire." —2023

"When, because of Shiva's anger, your body was burnt to ashes, then I had meditated on Shiva, who, getting pleased, had bestowed on me this boon that the same husband would be attained by me." —2024

DOHIRA

Then I become a kitchenmaid of Shambar; now Shiva has made you the same charming one. —2025

SWAYYA

Hearing these words, the son of Krishna got extremely enraged and catching hold of bow, arrows and mace moved to kill the enemy; he began to challenge the enemy on reaching his place: "The one whom you had thrown into the sea, has now come to fight with you." —2026

SWAYYA

When the son of Krishna uttered these words, then Shambar came forward holding his weapons including the mace; he began the fight, keeping before him the norms of fighting he did not run away from the battle and began to frighten Pradyumna in order to restrain him from fighting; according; to the poet Shyam, in this way, this battle continued there. —2027

SWAYYA

When the dreadful fighting continued there, the enemy deceptively reached the sky and from there he showered stones on the son of Krishna; Pradyumna made those stones harmless with his arrows by intercepting them and pierced his body with his weapons, causing him to fall on the ground. —2028

Pradyumna struck his sword with a jerk and cutting the head of Shambar threw it down; the gods, seeing such a bravery, hailed him, making the demon unconscious, he knocked him down on the earth; bravo to the son of Krishna, who killed Shambar with one blow of his sword. —2029

End of the chapter describing "The Abduction of Pradyumna by the Demon Shambar and His Killing" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Meeting of Pradyumna with Rukmani after Killing Shambar

DOHIRA

After killing him, Pradyumna came to his home, then Rati was extremely pleased to meet her husband. —2030

She transformed herself into a vulture and got her husband mounted on her and carrying him reached the palace of Rukmani. —2031

SWAYYA

She abandoned there the body of vulture and assumed her own beautiful figure of a woman; after dismounting Pradyumna from her shoulder, she caused him to wear the yellow garments; sixteen thousand women saw Pradyumna there and they thought with caution that perhaps Krishna himself had come there. —2032

SWAYYA

Seeing the likeness of Krishna in Pradyumna, the women said in their state of shyness that Krishna then wedded and brought another damsel; one woman looking towards him, said in her mind, "All other signs on his body are similar to Krishna, but there is no mark of the foot of the sage Bhrigu on his chest." —2033

SWAYYA

Seeing Pradyumna, the teats of Rukmani were filled with milk; in her attachment she did modestly, "O friend! my son was just like him; O Lord! give back to me my own son;" saying thus, she heaved a long breath and the tears rushed forth from both her eyes. —2034

Krishna came from this side and everyone began to stare at him; then Narada came and he related the whole story. He said, "O Krishna! he is your son;" hearing this the songs of joy were sung in the whole city; it appeared that Krishna had obtained an ocean of fortune. —2035

End of the description of "Pradyumna Meeting with Krishna after Killing the Demon Shambar" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of Bringing of the Jewel by Satrajit from Surya and the Killing of Jamwant

DOHIRA

The powerful Satrajit (a Yadava) served the god Surya, and he bestowed upon him the gift of a Jewel bright like himself. —2036

SWAYYA

Satrajit after taking the Jewel from Surya came to his home; and he had pleased Surya after extremely faithful service; now he performed many austere self-mortification and sang the praises of the Lord; seeing him in such a state, the citizens gave his description to Krishna. —2037

Speech of Krishna

SWAYYA

Krishna called Satrajit and said to him, "The wealth of jewel that you have obtained from Surya, give that to the king;" there was a flash of lightning in his mind and he did not do according to the desire of Krishna; he sat silently and he also did not give any reply to Krishna's words. —2038

SWAYYA

The Lord having uttered the said words, sat silently, but his brother went away for hunting towardsthe forest; he was wearing the jewel on his head and it appeared that a second sun had risen; when he went within the forest, he saw a lion there; there he discharged several arrows one after the other towards the lion. —2039

CHAUPAI

When the arrow was shot on the head of the lion, the lion sustained his strength; he gave a slap and caused his turban to fall down alongwith the jewel. —2040

DOHIRA

After killing him and taking his turban and jewel, the lion went away to the forest, where he saw a big bear. —2041

SWAYYA

Seeing the jewel, the bear thought that the lion was bringing some fruit; he contemplated that he was hungry, therefore he would eat that fruit; when the lion was moving away, the bear suddenly attacked him and after a dreadful battle, he killed the lion with one slap. —2042

DOHIRA

Jamwant, the bear, after killing the lion, returned to his home with a happy mind and went to sleep. —2043

On this side, Satrajit, thinking about the mystery, said within the hearing of everyone, "Krishna has snatched away the jewel after killing my brother." —2044

SWAYYA

Hearing this discussion, the Lord called him; Satrajit said again, "Krishna has killed my brother for the sake of the jewel;" hearing these words, the mind of Krishna was filled with rage; he said, "You should also accompany me for searching your brother." —2045

SWAYYA

Krishna, taking the Yadavas with him, went in search of the brother of Satrajit and reached there where Ashvapati was lying dead; the people looked for the lion here and there and imagined that he had been killed by the lion; when they advanced further a little, they saw the dead lion; seeing him, all of them were wonder-struck and got agitated. —2046

DOHIRA

All of them went with bowed heads in search of that bear and wherever they found the footprints of the bear, they continued to move in that direction. —2047

Speech of the Poet

SWAYYA

The Lord, whose boon resulted in the victory over the demons, who had all run away; the Lord who made destroyed the enemies and Surya and Chandra began to perform their duties; He, who made Kubja, a most beautiful woman in an instant and incensed the atmosphere; the same Lord is going in search of the bear for his task. —2048

SWAYYA

All of them discovered him in a cave; then Krishna said, "Is there any powerful person who can enter this cave" but none of them gave a reply in the affirmative; everyone thought that the bear was in the same cave, but still some of them said that he had not entered it; Krishna said that the bear was in that cave. —2049

When none of them present heroes went into the cave, Krishna himself went therein; the bear also imagined the arrival of somebody and in great fury, rushed forward for fighting; the poet says that Krishna waged such a battle with him for twelve days, which has not been fought earlier and will not be fought afterwards in the four ages. —2050

SWAYYA

For twelve days and nights, Krishna continued fighting and did not feel afraid, even slightly; there was a dreadful battle with legs and fists, and feeling the strength of Krishna, the power of the bear declined; he abandoned the fighting and considering Krishna as the Lord, he fell down at his feet. —2051

SWAYYA

He beseeched earnestly on falling at his feet and said with utter humility, "You are the killer of

Ravana and the saviour of the honour of Draupadi; O Lord! considering Surya and Chandra as my witnesses, I request for the forgiveness of my fault;" saying this, he presented before Krishna his daughter as an offering. —2052

SWAYYA

On that side Krishna married after fighting and on this side, his companions standing outside came back to their homes; they believed that Krishna who had gone in the cave had been killed by the bear; the water flowed from the eyes of the warriors and they began to roll on the earth in affliction; several of them repented that they had not been of any use to Krishna. —2053

SWAYYA

The army accompanying Krishna came back to the king and wept, seeing which the king became extremely sorrowful; he ran towards Balram to consult him, but he also told the same thing that Krishna went into the cave, but did not turn back. —2054

Speech of Balram

SWAYYA

"Either Krishna has been killed at the hands of the enemy or this foolish Satrajit has gone to the nether-world in search of the jewel of this foolish Satrajit or he has gone to bring back the life-force (soul) of his brother from Yama or he has not returned after feeling shy of the words of this foolish man."—2055

SWAYYA

When Balram said all this to the king while weeping, then all the Yadavas together beat Satrajit with legs and fists; his turban was removed and tying his hands and feet, he was thrown in a well; no one advised for his release and contemplated to kill him. —2056

When the women heard these things regarding Krishna, they fell down weeping on the earth and some of them lamented; someone said that her husband had breathed his last, what would be her condition then; Rukmani gave gifts to the Brahmins and thoughts of becoming a *sati* (dying on the funeral pyre of the husband). —2057

DOHIRA

Vasudeva and Devaki, becoming extremely anxious, and thinking about the unapproachable Will of the Lord, restrained Rukmani from becoming a *sati*. —2058

SWAYYA

Devaki instructed her daughter-in-law in this way: "that if Krishna had died in a war, then it was appropriate for her to become a *sati*, but if he had gone far beyond in search of the jewel (of Satrajit), then it is not right to become a *sati*; therefore the search for him might still be continued." Saying this, they bowed their heads on the feet of Rukmani and with their modesty got her assent. —2059

Instructing their daughter-in-law in this way, they worshipped Chandika and serving her continuously for twenty-eight days, they pleased her; Chandika, getting pleased bestowed this boon of not getting sorrowful because Krishna would come back. —2060

Seeing Krishna with the jewel, Rukmani forgot all other things and bringing water for offering to Chandika, she reached (at the temple); all the Yadavas became pleased and there were felicitations in the city; the poet says that in this way, everyone considered the mother of the world as the right one. —2061

End of the description of "Conquering Jamwant and Bringing the Jewel alongwith His Daughter" in Krishnavatar in Bachittar Natak.

Now begins the Description of Giving the Jewel to Satrajit

SWAYYA

After finding out Satrajit, Krishna taking the jewel in his hand, threw it in front of him and said, "O fool! take away your jewel, for which you had denounced me; all the Yadavas were wonder-struck to see this anger of Krishna and the same story has been related by the poet Shyam in his stanzas." —2062

SWAYYA

He took the jewel in his hand and without seeing towards anyone and feeling ashamed, left for his home in embarrassment; now Krishna has become my enemy and this is a blemish for me, but alongwith it my brother has also been killed; I have been entrapped in a difficult situation, therefore now I should offer my daughter to Krishna. —2063

End of the description "About Giving the Jewel to Satrajit" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Marriage of the Daughter of Satrajit

SWAYYA

Calling the Brahmins, Satrajit made arrangements for the marriage of his daughter according to the Vedic ceremonies; the name of his daughter was Satyabhama, whose praise had been spread amongst all the people; Even Lakshmi was not like her; Krishna was invited with respect in order to wed her. —2064

Receiving this news, Krishna went with the marriage party towards her; knowing about the impending arrival of the Lord, all the people reached to welcome him; he was taken reverently for the nuptial ceremonies; the Brahmins were given the gifts; Krishna returned to his home happily after the marriage. —2065

End of the "Completion of the Marriage Ceremonies" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Episode of the House of Wax

SWAYYA

Hearing all these things till that time, the Pandavas came to the House of Wax; they all requested the Kauravas together, but the Kauravas did not have the slight element of mercy; after great reflection, they called Krishna, who, after bedecking his chariot started for that place. —2066

SWAYYA

When Krishna started going towards that place, then Kratvarma thought of something and taking Akrur with him, he asked him, "Where Krishna has gone?" Come, let us snatch away the jewel from Satrajit and thinking like this, they killed Satrajit; after killing him Kratvarma went to his home. —2067

CHAUPAI

When they killed Satrajit, Shatdhanva with them; on this side, all the three came to their homes and on that side, Krishna came to know about it. —2068

Speech of the Messenger addressed to Krishna

CHAUPAI

The messenger said to the Lord, "Kratvarma has killed Satrajit; he has snatched away the jewel from him and in this way he has inflicted great suffering on your wife Satyabhama." —2069

When Krishna heard this, he came to their side, leaving all other engagements; when Kratvarma learnt about the coming of Krishna, he said to Shatdhanva: —2070

ARIL

"O Shatdhanva! what should we do now? If you say, we shall run away or shall die fighting; advise and instruct me about one of them and tell me if there is any step, by which we can kill Krishna." —2071

After hearing the words of Kratvarma, he said, "The enemy Krishna, whom you want to kill, is a powerful and mighty warrior and I have no such strength that I can fight against him; he has, without any special effort, killed persons like Kansa in an instant." —2072

ARIL

Hearing his words, he came to Akrur and talked to him about his duality regarding Krishna. He replied, "There is only one step which can be taken now and that is to run away in order to save the life from the Lord."—2073

SWAYYA

Giving him the jewel, Kratvarma became sad and thought to which side he should run away?

Killing Satrajit for the sake of jewel, I have committed a crime towards Krishna; for that reason, Krishna has come back in great rage, in support of his strength; if I stay here, he will kill me; being frightened, he fled away towards the North. —2074

DOHIRA

Shatdhanva becoming fearful and taking the jewel with him, wherever he went running away, Krishna reached there on his chariot. —2075

The enemy fled on foot in his fear, Krishna killed him there with his sword. —2076

After killing him and searching him, the jewel was not found and he told Balram about the news of not finding the jewel. —2077

SWAYYA

Balram reflected that he had hidden the jewel from them; the whereabouts of Akrur could not be known, but it was rumoured that he had gone to Banaras taking the jewel with him: "O Krishna! I have a student of mine there, who is a king and I am going there," saying this Balram, thinking about the anxiety of Krishna, started going towards Banaras. —2078

DOHIRA

The king felt extremely pleased, when Balram reached there and welcoming him, he brought him to his home. —2079

When the people came to know that Balram is a great expert in the mace-war, then Duryodhana came to learn this science from him there. —2080

SWAYYA

When Krishna came to Dwarka after killing Shatdhanva, then he came to know that Akrur is giving great amount of gold in charity in Banaras; Krishna comprehended this in his mind that the Samantak jewel is with him; he sent someone and called him at his place. —2081

When he came to Krishna, he implored him to give the jewel; Surya had given that jewel delightfully and for this Shatdhanva had been killed; for this jewel, Balram, the brother of Krishna, had thoughts in his mind and he would come back on obtaining it; the same jewel was taken by Krishna and after showing it to all, he returned it to Akrur. —2082

SWAYYA

The jewel, which had been obtained by Satrajit after serving the god Surya jewel, for which Shatdhanva was killed by Krishna and which was taken away by Akrur and which had come again to Krishna the same was returned by Krishna to Akrur like the bestowal of a gold coin by Ram Chandra to his devotee. —2083

DOHIRA

On returning the jewel, Krishna, the chopper of the heads of the tyrants and remover of the afflictions of the saints, earned infinite approbation. —2084

End of "The Description of Killing Shatdhanva and Giving the Jewel to Akrur" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

The Description of the Arrival of Krishna in Delhi

CHAUPAI

When the jewel was given to Akrur, then Krishna thought of going to Delhi; he reached Delhi, where all the five Pandavas fell at his feet. —2085

DOHIRA

Then he went to the home of Kunti to enquire about the welfare of the family; Kunti told him about all the sufferings experienced at the hands of Kaurvas. —2086

After staying for four months in Indraprastha, one day Krishna went a hunting alongwith Arjuna. —2087

SWAYYA

The side in which there were many animals of prey, Krishna went towards that; he killed the nilgais, pigs, bears, leopards and many rabbits, the rhinoceros, the intoxicated elephants of the forest and the lions were killed; on whosoever Krishna struck a blow, he could not endure that blow and fell unconscious. —2088

SWAYYA

Taking Arjuna with him, Krishna penetrating into the forest killed many deer; many were killed with the sword and many by hitting their bodies with arrows; causing their horses to run and releasing the dogs, the fleeing animals were killed and in this way, none could save himself from Krishna by fleeing. —2089

SWAYYA

One deer was killed by Arjuna and one by Krishna himself and those who are fleeing were got seized by releasing the dogs; Krishna sent the falcons for flying partridges in the sky and in this way, the falcons caught their prey and threw it down after killing it. —2090

SWAYYA

They took with them the falcons of the species of Shahins (Besare, Kuhi and Behri) and also the falcons of the species of hawks (Lagra, Charak and Shikra); in a similar way, they bedecked the eagles (Dhurat and Ukab) and took them alongwith them and to whichever bird, they made the target and sent these birds of prey, they did not let them escape. —2091

SWAYYA

In this way, Krishna and Arjuna together obtained the delight of hunting and they mutually increased their lover for each other; now they desired in their mind to drink water and came towards the stream; both of them left hunting and went towards the bank of Yamuna. —2092

SWAYYA

When they were coming for drinking water, they saw there a beautiful woman; Krishna asked Arjuna to enquire about that woman; Arjuna, according to the desire of Krishna, asked her, "O woman! whose daughter are you? Which is your country? Whose sister you are and whose wife you are?" —2093

Speech of Yamuna

DOHIRA

Then Yamuna said to Arjuna, "My heart desired me to wed Krishna, therefore I have performed austerities here." —2094

SWAYYA

Then Arjuna bowing down his head, requested Krishna, "O Lord! She is Yamuna, the daughter of Surya and the whole world knows her;" then Krishna said, "Why has she assumed the garb of a female ascetic and relinquished her domestic duties?" Arjuna replied, "She has done this in order to realise you." —2095

SWAYYA

Hearing the words of Arjuna, Krishna caught hold of the arm of Yamuna and caused her to mount the chariot; her face was like the moon and the brightness of her cheeks was resplendent; Krishna was much graceful to her as he had not been to any other woman and the story of bringing her in his home is world-famous. —2096

SWAYYA

Getting Yamuna mounted on his chariot, Krishna brought her home; after wedding her, he went to the court of Yudhishtar to meet him; the king Yudhistar fell at his feet; Yudhishtar said, "O Lord! how have You created the Dwarka city? Kindly tell me about it;" then Krishna ordered Vishwakarma, who created another equivalent city there. —2097

End of the description "About Hunting and Marrying Yamuna" in Krishnavatar in Bachittar Natak.

Now begins the Description about the Marriage of the Daughter of the King of Ujjain

SWAYYA

After bidding farewell to Pandavas and Kunti, Krishna reached the city of Ujjain; Duryodhana desired in his mind to wed the daughter of the king of Ujjain; he also came to this side for this purpose bringing alongwith his bedecked army. —2098

SWAYYA

From that side Duryodhana came alongwith his army and from this side Krishna reached there; many other great kings came to see the wedding and caused their drums to be beaten in felicitation of the marriage of king's daughter; then Krishna after marrying the king's daughter came to Ayodhya alongwith Arjuna. —2099

CHAUPAI

When Krishna came to Ayodhya, then the king himself went to welcome him and bring him; he got him seated on his throne and destroyed his afflictions. —2100

He caught hold of the feet of the Lord and said, "My sufferings have ended after having your sight;" he absorbed his mind in Krishna, thus increasing his love for him. —2101

Speech of Krishna addressed to the King

SWAYYA

Seeing the love of the king, Krishna said smilingly to him; "O king! you belong to the clan of Rama, who on being enraged, had killed enemies like Ravana; the Kshatriyas do not beg, but still I ask unhesitatingly and request you to marry your daughter with me according to my desire." —2102

Speech of the Krishna addressed to the King

CHAUPAI

Then the king said, "I have avowed one thing; whosoever will string these seven bulls, I shall send my daughter with him." —2103

SWAYYA

Fastening his yellow garment around his waist, Krishna made seven different guises, which looked quite similar, when observed; on tightening his turban, he caused his eyebrows to dance like the warriors; when Krishna stringed all the seven bulls, then all the spectators hailed him. —2104

SWAYYA

When Krishna was stringing the bulls, then the accompanying warriors were talking that there is no such mighty hero, who could fight with the horns of these bulls; who is such hero, who can string all the seven bulls? Then those warriors said smilingly that it was only Krishna, who could perform such a feat. —2105

SWAYYA

The saints smilingly said, "There is no hero like Krishna in the world; he chopped the head of Ravana, the conqueror of Indra and made him a headless trunk; he saved the elephant, when he was in affliction and whenever a calamity fell on the ordinary human beings, he became impatient for relieving him." —2106

SWAYYA

The marriage of Krishna was performed according to Vedic rites, and the helpless Brahmins were given new garments etc., the huge elephants and horses were given to Krishna and in this way, the praise of the king spread in the whole world. —2107

Speech of the King addressed to the Court

SWAYYA

The king said while sitting in his court, "Krishna has performed the same task which was performed by Rama while pulling the Shiva's bow" when he (Krishna) came to the city of Oudh after winning the sister of the king of Ujjain, then he was accepted as a hero at the same time. —2108

SWAYYA

Krishna did not allow any enemy king to stay long against him in the war; knowing this, the king considered him a hero; the ministers looking at Krishna, described him as the suitable match; then according to the poet Shyam, the king of Oudh felt extreme happiness. —2109

SWAYYA

The eminent Brahmins, expert in Vedic rituals, came to the court and giving their blessings to the king, they said these words, "O king! you had sent Brahmins for finding a suitable match for this daughter in different countries, but today fortunately that match has been obtained." —2110

SWAYYA

Hearing these words of the Brahmins,and getting pleased he caused the musical instruments to be played and gave various kinds of dowry;

suitable presents were given to the Brahmins and with great pleasure, he offered his daughter to Krishna. —2111

SWAYYA

When Krishna came back after winning the daughter of the king of Oudh in *swayamvara*, he made his mind to roam in the forest alongwith Arjuna; there he caused to be brought poppy plant, hemp, opium and various kinds of wines for drinking; there he also called many beggars and singers, who came in groups. —2112

SWAYYA

Many concubines, playing their anklets, lyres and drums began to dance there; someone is dancing while revolving, and some woman is spinning on all the four sides of Krishna; Krishna is giving them comfortable raiments, gems and jewels; he is giving such precious things to them, which even Indra cannot procure. —2113

The concubines after dancing and the singers after singing are receiving great gifts; someone is pleasing Krishna by reciting poetry and someone is pleasing him by reciting various stanzas; all are dancing together by revolving in all the directions; whosoever has come to the abode of Krishna, then tell us, what shortage he can have? —2114

Giving them many presents, Krishna went to dine alongwith Arjuna; they made use of poppy seeds, hemp opium and drank wine; thereby they removed all their sorrows; getting intoxicated with all these four stimulants Krishna said to Arjuna, "Brahma has not done the right thing in not creating the eighth ocean of wine." —2115

DOHIRA

Then Arjuna said to Krishna with folded hands, "What do the senseless Brahmins know about the enjoyment of these essences and pleasures?" —2116

End of the story "About the Marriage with the Daughter of the King of Oudh after Stringing the Bulls" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Arrival of Indra on being agonised by the Demon Bhumasura

CHAUPAI

When Krishna came to Dwarka, then Indra came there and clung to his feet; he told about the agony caused by Bhumasura and said, "O Lord! I have been greatly distressed by him." —2117

DOHIRA

"He is very powerful; I cannot chastise him, therefore O Lord! take some step to destroy him." —2118

SWAYYA

Then Krishna giving instructions to Indra, bade farewell to him saying, "Do not have any anxiety in your mind, he will not be able to move me from my stable position; when I shall mount my chariot in anger and hold my weapon, then I shall chop your enemies into bits in an instant; therefore do not get fearful." —2119

SWAYYA

Indra bowed his head and went to his home and Krishna felt his fear from the depth; he took the Yadava army alongwith him and also called Arjuna; he also took one woman with him and absorbed in his sport, he went towards the higher regions. —2120

SWAYYA

Mounting upon Garuda, when he went towards the enemy, he first saw the citadel of stone, then the gates of steel, water, fire and fifthly he observed the wind as the protector of the citadel; seeing this Krishna challenged in great rage. —2121

Speech of Krishna

DOHIRA

"O, the Lord of Citadel! Where are you hiding yourself? You have called your death by waging war with us." —2122

SWAYYA

When Krishna said this, he saw with this that a weapon had come and with one blow it has killed many; in that citadel surrounded by water, a demon named Mura, resided, who listening to the din, came out for fighting; on coming, he wounded the vehicle of Krishna with his trident. —2123

SWAYYA

Garuda did not feel a significant blow, but now Mur, pulling his mace, struck Krishna; Krishna saw towards the attack on his head and held in his hand his mace named Kumodki and with one blow intercepted the attack of the enemy. —2124

SWAYYA

When the blow did not hit the target, the demon began to roar in rage, he extended his body and face and advanced forward in order to kill Krishna; Krishna took out his sword named Nandak from his waist and struck the blow on the demon, removed his head like the potter chopping the pitcher from the wheel. —2125

End of "The Killing of the Demon Mura" in Krishnavatar in Bachittar Natak.

Now begins the Description of Fighting with Bhumasura

SWAYYA

Krishna killed and despatched the demon Mura to the abode of Yama; and waged a dreadful war with bow, arrows and sword; the family of Mura came know that he has been killed by Krishna; hearing this the seven sons of Mura, taking the fourfold army with them moved to kill Krishna. —2126

They surrounded Krishna from all the ten directions and showered arrows; and taking maces in their hands they all fearlessly fell upon Krishna; enduring the blows of their weapons, when Krishna in fury held up his own weapons, then as a warrior he did not let anyone go away and chopped all of them into bits. —2127

SWAYYA

Seeing the destruction of their army, the seven brothers got enraged and taking up their weapons and challenging Krishna fell upon him; they surrounded Krishna fearlessly from all the four sides and fought till the time when Krishna taking his bow in his hand chopped all of them into fragments. —2128

DOHIRA

Then Krishna in extreme rage took his bow in his hand and sent the enemies alongwith all the brothers to the abode of Yama. —2129

SWAYYA

When Bhumasura came to know that Krishna has killed the demon Mura and has also destroyed all his army in an instant, then thinking of Krishna as a brave fighter, he got infuriated in his mind and marched forward to fight with Krishna. —2130

While attacking, Bhumasura began to thunder like warriors; he held up his weapons and surrounded his enemy Krishna; he looked like the doomsday cloud and was thundering in this way as if musical instruments were being played in the region of Yama. —2131

When the enemy's army rushed forth like clouds, then Krishna thought in his mind and recognised Bhumasura, the son of the earth; it appeared that on the doomsday the ocean was surging forth, but Krishna did not fear even slightly on seeing Bhumasura. —2132

SWAYYA

Amongst the gathering of elephants of the enemy's army, Krishna looked splendid like the bow of Indra; Krishna had also destroyed Bakasura and had chopped the head of Mura in an instant; from the frontal side, the group of elephants was rushing forth like the clouds and within them, the bow of Krishna was shining like lightning among the clouds. —2133

He killed many warriors with his discus and many others by direct blows; many were killed with the mace and thrown down on the ground and they could not control themselves again; many warriors were chopped into half with the sword and were lying down like the trees chopped by the carpenter in the forest. —2134

SWAYYA

Some warriors were dead and lying down on the earth and many warriors seeing their such plight came forward; they were all completely fearless and placing their shields before their faces, and taking their swords in their hands, they fell upon Krishna; only with a single arrow Krishna despatched them all to the abode of Yama. —2135

SWAYYA

When in his fury, Krishna killed all the warriors and those who had survived, seeing such a situation, fled away; those who fell upon Krishna in order to kill him, they could not return alive; in this way, in various groups the warriors moving their heads, accompanied the king went to wage war. —2136

SWAYYA

When Krishna saw the king coming to the battlefield, he also did not stay there, but marched forward for fighting; he said, "O king! stay there, I shall kill you now;" saying this and pulling his bow, he discharged an arrow into the heart of the enemy. —2137

SWAYYA

When pulling his bow, Krishna discharged his sharp arrow, then being hit by the arrow, Bhumasura swung and fell down on the ground and went to the abode of Yama; the arrows penetrated through his body with such swiftness that even the blood could not smear it and he like the one engaged in yogic discipline, he abandoned his body and sins, and went away to heaven. —2138

End of the description of "The Killing of Bhumasura" in Krishnavatar in Bachittar Natak.

Now begins the Description of Giving Bhumasura's Kingdom to His Son and Marriage with Sixteen Thousand Princesses

SWAYYA

When Bhumasura passed through such a phase, then his mother came and paying no attention to her clothes, etc., she became unconscious and fell upon the earth; she being greatly worried, came with bare feet to Krishna and seeing him, she forgot her affliction and became pleased. —2139

DOHIRA

She praised Krishna and pleased him and her son fell on the feet of Krishna, whom he pardoned and set him free. —2140

SWAYYA

Placing his son on his throne, Krishna reached that place, where sixteen thousand princesses were imprisoned by Bhumasura; seeing the beauty of Krishna, the mind of those woman was allured and Krishna also seeing their desire, married all of them and for this received universal praise. —2141

CHAUPAI

All of them whom Bhumasura had gathered there, what about those women should I relate here; Krishna said, "According to their desire, I shall marry the sixteen thousand women together." —2142

DOHIRA

After getting enraged and killing Bhumasura in the battle, Krishna married sixteen thousand beautiful women together. —2143

SWAYYA

Getting furious in the war, Krishna killed all his enemies in an instant and giving kingdom to the son of Bhumasura, he removed his sufferings; then he after the war married sixteen thousand women and bestowing gifts on the Brahmins, Krishna returned to Dwarka. —2144

SWAYYA

He got constructed sixteen thousand houses for the sixteen thousand women and provided comfort to all; everyone of them wanted Krishna to abide with her and the description of this episode the poet has recorded after reading and listening to Puranas for the sake of saints. —2145

End of the description of "The Killing of Bhumasura, giving the Kingdom to His Son and Marrying Sixteen Thousand Princesses" in Krishnavatar in Bachittar Natak.

Now begins the Description of Conquering Indra and Bringing the Elysian tree (*Kalpavriksha*)

SWAYYA

In this way, providing comfort to those women, Krishna went to the abode of Indra; Indra gave coat of mail (*kavach*) and ringlets (*kundal*) which remove all sorrows; Krishna saw there a beautiful tree and he asked Indra to give the tree; when Indra did not give the tree, then Krishna began a war with him. —2146

SWAYYA

He also in fury, brought his army and attacked Krishna; on all the four sides were seen moving the chariots when the clouds thundered and the lightning flashed; twelve mighty warriors rushed forward, who caused damage to the hero like Ravana and getting intoxicated and without understanding any mystery, they hovered around Krishna. —2147

SWAYYA

On arrival, they all moved their elephants towards Krishna; those elephants appeared like Sumeru mountain moving wings; they were slattering their teeth in rage; Krishna chopped their trunks like the cutting of bananas, very quickly, and having been smeared with blood, he appeared like playing Holi in the month of Phalgun. —2148

SWAYYA

When, in his fury, Krishna fought the battle with the enemies, then listening to his dreadful thunder, many warriors became lifeless; Krishna was catching the elephants by their trunks and revolving them like the children playing the game of pulling one another. —2149

SWAYYA

Whosoever came in front of Krishna, he could not go alive; after conquering the twelve Suryas and Indra, he said to those people, "You may now go with me taking this tree to my home;" then taking that tree, they all went with Krishna and all this has been narrated by the poet Shyam in his poetry. —2150

Krishna, taking that beautiful tree, reached that house of Rukmani, which was studded with jewels and diamonds and even Brahma coveted for it on seeing that place; then Krishna related the whole story to his family members and the same has been described in totality by the poet Shyam in his poetry, with great pleasure. —2151

End of the description of "Conquering Indra and bringing the Elysian tree" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

The Description of Amusement and Pleasantry of Krishna with Rukmani

SWAYYA

Krishna said to his wife, "I had taken food and drunk milk in the house of *gopis* (milk-women); and from that day I had been named as a milkman; when Jarasandh had attacked, I had forsaken patience and fled away; what should I say now about your wisdom; I do not know why you married me?" —2152

"Listen O beautiful woman! Neither you have any paraphernalia, nor I have any wealth; all this glory has been begged; I am not a warrior, because I have forsaken my country and abide on the seaside in Dwarka; my name is *chor* (thief, a butter-thief), therefore my brother Balram remains angry with me; therefore I advise you that nothing has gone wrong with you now, leave me and marry someone else." —2153

Speech of Rukmani addressed to a Friend

SWAYYA

"I have become anxious in my mind and I did not know that Krishna would act like this with me; he would say to me that I should leave him and marry someone else; it is necessary that I should die now and I shall die at this very place and if the dying is not appropriate, then with my persistence on my husband, I shall burn myself in his separation." —2154

SWAYYA

Getting angry with Krishna, Rukmani thought of only death because Krishna had spoken to her such like bitter words; in her rage, she being confounded fell down upon the earth and it appeared that with the slapping of the wind, the tree had broken and fallen down. —2155

DOHIRA

In order to remove her anger, Krishna took Rukmani in his embrace and loving her said like this: —2156

SWAYYA

"O beautiful woman! For your sake, I caught Kansa by his hair and knocked him down; I killed Jarasandh in an instant; I conquered Indra and destroyed Bhumasura; I just cut a joke with you, but you considered it a reality." —2157

Speech of Rukmani

SWAYYA

Hearing the words of the beloved, Rukmani forgot all her affliction; she said with bowed head, "O Lord! I had been mistaken; kindly forgive me;" the praises of the Lord that she uttered, cannot be described; she said, "O Lord! I did not understand your pleasantry." —2158

DOHIRA

The poet Shyam has composed this complimentary story of Rukmani absorbing himself in it and what will happen now, please listen to it with interest. —2159

Speech of the Poet

SWAYYA

All the wives that Krishna had, he was pleased to bestow on each one of them ten sons and one daughter; they wore yellow raiment on their shoulders, they were all the representations of Krishna; Krishna, the ocean of mercy had incarnated on this earth for seeing the wonderful play (of the world). —2160

End of the description of "Pleasantry with Rukmani" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of the Marriage of Aniruddha

SWAYYA

Then Krishna thought of marrying his son Aniruddha; the daughter of Rukmani was also beautiful and her marriage had also to be solemnised; the frontal mark of saffron was applied to her forehead and all the Brahmins together recited the Veda; Krishna taking all his wives with him came to see the pageant accompanied by Balram. —2161

CHAUPAI

When Krishna went to that city, many types of amusements and pleasantries occurred there; when Rukmani saw her brother Rukmi, then both the brother and sister were extremely pleased. —2162

The marriage of Aniruddh was solemnised very nicely and Krishna himself vested him with the nuptial wreath; Rukmi thought of gambling and he invited Balram for it. —2163

SWAYYA

Rukmi began to gamble with Balram and many of the kings who were standing there, placed their infinite wealth on stake; when Rukmi made use of his bet, talking from the side of Balram, all of them giggled; Krishna was pleased, but Balram got infuriated. —2164

CHAUPAI

In this way, being irritated for several times, Balram was highly enraged; he took his mace in his hand and beat all the kings. —2165

He killed many kings and they fell unconscious on the earth; being saturated with blood, they appeared roaming and intoxicated in spring. —2166

Amongst all of them Balram was roaming like a ghost like Kali on the doomsday; he appeared like Yama carrying his staff. —2167

Rukmi took his mace and stood up and became dreadfully angry; he did not run away and coming in front of Balram began to fight with him. —2168

When Balram struck a blow of his mace, on him, he also in great fury struck his mace on Balram;

both became red with the flow of blood and appeared like the manifestation of anger. —2169

DOHIRA

A warrior was laughing on seeing it, while grinning; leaving his fighting with Rukmi, Balram challenged him and fell upon him. —2170

SWAYYA

Balram, with his mace, broke all his teeth; he uprooted both of his whiskers and the blood oozed out of them; then Balram killed many warriors; he again began to fight with Rukmi, saying, "I shall kill you." —2171

SWAYYA

In great fury, and his hair standing on their ends, and taking his powerful mace in his hand, Balram fell upon Rukmi; another warrior also came forward from the other side and a dreadful fight ensued amongst them; both the warriors fell down unconscious and wounded amongst the other wounded. —2172

CHAUPAI

The battle was fought there for about half the day and none of them could kill the other one; being greatly agitated, both the warriors fell down upon the earth like the living dead. —2173

Even on becoming unconscious both of them continued fighting; and all the people saw this wonderful drama; both fought in their fury like the two lions in the forest. —2174

SWAYYA

When Rukmi got tired while fighting, then Balram struck a blow on him; Rukmi saw the coming blow and holding his mace, he intercepted the blow of the coming mace and saved himself. —2175

SWAYYA

When the enemy in this way intercepted the blow, then Balram struck another blow with his mace, getting greatly enraged; that blow fell upon the head of Rukmi and he could not control himself even slightly; his body fell upon the earth while swinging and in this way Rukmi went to the other world. —2176

All the brothers of Rukmi, seeing him killed, got infuriated and taking their lances, bows, swords, maces, etc., in their hands, fell upon Balram; they, challenging him fearlessly, surrounded him from all the ten directions, like the moths falling upon an earthen lamp after seeing it, without fear. —2177

SWAYYA

They all fought with Balram in extreme anger; Krishna also heard a battle had been fought by Balram, with the brother of his wife, he thought about it and called all his family members, but ultimately he without giving thought to all the other matters of Balram, rushed for his help. —2178

DOHIRA

When Balram, who appeared like Yama, heard about the coming of Krishna, the words of wisdom that he said to the brothers of Rukmi, I now relate them. —2179

SWAYYA

"Krishna is coming with his army, have you no fear about it? Who is so powerful on the earth, who can fight with Krishna? If any fool fights with him in persistence, is it possible that he would be able to save himself? Only he will be able to save himself today, who will run away and thus save his life." —2180

SWAYYA

Then Krishna reached the battlefield, who is the treasure of mercy; there he saw Balram, saturated with blood and also the dead Rukmi; he also saw there many other wounded kings, but he got pleased of seeing Balram and seeing the wife of Balram, he lowered down his eyes. —2181

SWAYYA

Then Krishna dismounted from the chariot and hugged him; then others carried away the dead body of Rukmi and performed his funeral rites; on other side Rukmani reached amongst her brothers and instructed them not to fight with Krishna; there is no other like him. —2182

CHAUPAI

Krishna also made them understand and came to his place taking his daughter-in-law with him; I, the poet Shyam am relating the story and pleasing the listeners. —2183

End of the chapter entitled "Solemnising the Marriage of the Son and Killing of Rukmi" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Marriage of Usha and the Description of the Smashing of the Pride of Sahasarabahu

CHAUPAI

Krishna came home after the marriage of his son and Sahasarabahu became egoistic on receiving the boon from Rudra (Shiva). —2184

SWAYYA

He, appreciating himself, clapped with all his hands; the king performed austerities according to Vedic injunctions and held a *yajna* in accordance with the Vedic rites; after pleasing Rudra, he received the boon of protective power. —2185

SWAYYA

When Rudra bestowed the boon, the king established the religion in various countries; there was no sin left and the king was praised throughout the world; all the enemies came under the control of the trident of the king and no one raised his head out of fear; the poet says that the people were extremely happy during his reign. —2186

With the grace of Rudra, all the enemies came under his control and no one raised his head; all of them paid the tax and bowed at his feet; without understanding the mystery of the grace of Rudra, the king thought that this was due to his power only; thinking about the strength of his arms, he went to Shiva for the grant of the boon of the victory in war. —2187

SORATHA

Like the blazing sand heated by the sun, that foolish king, without understanding the mystery of his grace, went to Shiva for the grant of the boon of victory in war. —2188

Speech of the King addressed to Shiva

SWAYYA

Bowing down his head, the king said to Rudra (Shiva) with affection, "Wherever I go, no one raises his hand against me; my mind is eager to wage a war and I request you to bestow on me the boon some one come to fight with me." —2189

Speech of Rudra addressed to the King

CHAUPAI

Hearing this, Shiva got enraged and said, "When your banner will fall down, then someone will come to fight with you." —2190

SWAYYA

When, in anger Shiva said this to the king, he did not understand this mystery; he thought that the desired boon had been bestowed upon him; within his forest, the king got puffed up, considering the strength of his arms; and in this way, Sahasarabahu came back to his home. —2191

The king had a daughter; one day she dreamt in a dream that a very beautiful prince like the god of love had come to her home; she went to bed with him and was greatly gratified; she, being startled, awoke and became agitated. —2192

SWAYYA

On waking up, she lamented and grew greatly afflicted in her mind; she began to feel pain in her limbs and endured dilemma in her mind regarding her husband, she moved as one having been robbed; she appeared to have been possessed by some ghosts; she said to her friend, "O friend! I have seen today my beloved." —2193

SWAYYA

Saying this, she fell down unconscious on the earth as if some female serpent had stung her; it appeared that she had seen her beloved in her last hours; at that time, her friend named Chitralekha reached near her. —2194

CHAUPAI

When she described her condition to her friend, the friend became very anxious; she thought that she would not survive then; there was then only one effort to be done. —2195

Whatever I have heard from Narada, the same measure has come to my mind; I shall make the same effort and shall not fear Banasura, even slightly. —2196

Speech of the Friend addressed to Chitralekha

DOHIRA

Getting agitated, her friend said to the other friend, "Whatever you can do, do it immediately." —2197

SWAYYA

Hearing her words, this friend created all the fourteen worlds and created all the beings, the gods and others; she made all the creation of the world; now she caught hold of the arm of Usha and showed her everything. —2198

SWAYYA

When catching her arm, she showed her all the portraits, then seeing all this she reached the Dwarka city of Krishna; the place where Shambar Kumar was written, she drooped her eyes on reaching there and said, "O friend! He is my beloved." —2199

CHAUPAI

She said, "O friend! now don't delay and cause to meet me with my beloved. O friend! If you execute this task, then consider it that my life shall be revived." —2200

SWAYYA

Hearing these words of Usha, she transformed herself into a kite and flew; she reached in Dwarka city; there she told everything to the son of Krishna, while concealing herself: "One woman is absorbed in your love and I have come to take you there for her; therefore in order to end the agitation of the mind, go with me there immediately." —2201

SWAYYA

Saying this she showed him her real form; then the prince thought that he should see that woman, who loves him; tied his bow in his waist and carrying the arrows he made up his mind to go; he accompanied the messenger to bring with him the woman in love. —2202

DOHIRA

Getting pleased, the messenger took Aniruddha with her and reached the city of Usha. —2203

SORATHA

That woman caused cleverly the meeting of both the lover and the beloved; Usha and Aniruddha then enjoyed the union with great delight. —2204

SORATHA

Getting pleased in their mind, they following the instructions of Koka Pundit about the postures of the union, they enjoyed the sexual union through four kinds of postures; Aniruddha said smilingly to Usha, causing his eyes to dance: "Just as you are mine, I have also become thine in the same manner." —2205

On this side the king saw that his pretty banner had fallen down on the ground; he came to know in his mind that the boon bestowed on him by Rudra was going to become a reality; at the same time, some one came to tell him that someone was living with his daughter in his house; hearing this and getting infuriated, the king went there. —2206

SWAYYA

On coming, and holding his weapons with great fury, he began to fight with the son of Krishna in the house of his daughter; when he fell down, then the king playing his horn and taking the son of Krishna with him, went towards his house. —2207

SWAYYA

On this side, the king bound down the son of Krishna and started and on the other side, Narada told everything to Krishna, Narada said, "O Krishna! Get up and march with all the Yadava army;" Krishna also hearing this in great rage moved; it was very difficult to see the effulgence of Krishna, when he carried his weapons. —2208

DOHIRA

Hearing the words of the sage, Krishna taking all his army alongwith him, reached there, where there was the city of the king Sahasarabahu. —2209

SWAYYA

Hearing about the coming of Krishna, the king consulted his ministers; the ministers said; "They have come to take your daughter and you do not accept this proposition; you have asked for and got the boon from Shiva without understanding (its mystery), but on that side, Krishna has also avowed, therefore it will be wise to release both Usha and Aniruddha and also pay tribute to Krishna. —2210

SWAYYA

"O king! if you agree with us, then we say, "Take both Usha and Aniruddha with you and fall at the feet of Krishna. O king! we fall at your feet; never engage in fight with Krishna; there will be no other enemy like Krishna and if this enemy is converted into a friend, then you can rule over all the world for ever." —2211

"When Krishna in his fury will take his bow and arrows in his hands, then you may tell who else is more powerful, who will stay against him? He, who will fight with him, in persistence, he will despatch him to the abode of Yama in an instant; he will chop all your arms except the two and release you alive." —2212

SWAYYA

Not accepting the advice of his minister, the king considered his power as indestructible; taking up his weapons, he began to move amongst the warriors; he called his powerful army near him and started moving for fighting with Krishna with all his strength after worshipping Shiva. —2213

On this side Krishna is discharging his arrows and from that side Sahasarabahu is doing the same; from that side Yadavas were coming and from this side, the warriors of the king fell upon them; they were mutually inflicting wounds like the warriors roaming and playing Holi in Spring Season. —2214

SWAYYA

Someone is fighting with the sword, someone with the lance, someone with the dagger and someone is getting enraged and taking his bow and arrows; from that side the king and from this side Krishna are seeing this spectacles. —2215

Those warriors who fought with Krishna, they were knocked down by Krishna and thrown on the earth with a single arrow; any powerful warrior, taking his bow and arrows in his hands and in fury, fell upon him, the poet Shyam says that he could not return alive. —2216

SWAYYA

When Krishna, the Lord of Gokul fought with his enemies, then all those enemies who were in front of him, he killed them in his anger distributed them amongst the vultures and jackals; he made many warriors on foot and on chariot lifeless and also killed many elephants and horses and did not let anyone go alive; all the gods also praised him that Krishna had destroyed even the indestructible warriors. —2217

The conquered and frightened warriors left fighting and fled away; and where Banasura was standing, they came there and rolled down at his feet; on account of fear, the endurance of all of them ended and they were saying, "No one will survive before Krishna; O king! we should run away." —2218

When the king found himself in calamitous state, he remembered Shiva and Shiva also felt that the king had come to fight with Krishna the supporter of the saints; he, taking his weapons in his hands went towards Krishna for fighting; now I relate how he waged a dreadful war. —2219

When in extreme anger, Shiva blew his war-horn, then none of the warriors could stay there even for a very short time; the enemies from both became fearful, when Shiva began his fight with Krishna. —2220

SWAYYA

Krishna saved himself from the blows of Shiva and making Shiva as target, he wounded him; both of them fought in different ways and the gods came there to see that war and ultimately, Krishna caused Shiva to fall down with the blow of his mace. —2221

CHAUPAI

In this way, when Krishna wounded Shiva and knocked him down on the earth, who also became fearful and then he did not pull his bow; he recognised Krishna in his Real Form as the Lord (God). —2222

SORATHA

Seeing the power of Krishna, Shiva forsook his anger, and fell at the feet of Krishna. —2223

SWAYYA

Seeing this condition of Shiva, the king came himself for fighting; he discharged showers of arrows with all his one thousand arms; Krishna intercepted the arrows midway, making them passive; he took his bow in his hand and wounded the enemy very badly. —2224

SWAYYA

Getting infuriated and taking his bow and arrows in his hands, Krishna recognising the indestructible effulgence of Sahasarabahu, waged a terrible war with him; he killed many powerful warriors with his strength and chopped all the arms of the king except two and then released him. —2225

Speech of the Poet

SWAYYA

"O Sahasarabahu! no one had been in such a pitiable plight as you till today; tell me, O king! why have you amassed so much wealth in your house? Being in such a state, why one keeps the Powerful Shiva as his Protector?" Though he was surely bestowed with a boon by Shiva, but only that thing happens, which is agreeable to Lord God. —2226

CHAUPAI

When the mother of the king came to know that he has been defeated, and Krishna had been victorious, then she stood naked before Krishna. —2227

CHAUPAI

Then the Lord bowed down His eyes and decided in his mind not to fight any more; during this period the king got the time to run away and he fled away, leaving the war arena. —2228

Speech of the King addressed to the Warriors

SWAYYA

Getting agonised because of his wounds, the king said to his heroic soldiers, "The direction in which I went, no warrior could stand against me; listening to my thundering, no one till today, has caught hold of his weapons; not with-standing such a position, then who has fought with me is Krishna, the real hero. —2229

SWAYYA

When Sahasarabahu fled away from Krishna, he looked at his two remaining arms; he became extremely fearful in his mind; he, who has praised Krishna, he has earned approbation in the world; the poet Shyam has related the same virtues according to his wisdom, by the grace of the saints. —2230

Getting infuriated again, Shiva reached before Krishna, taking Ganas alongwith him; they were holding the bows, swords, maces and lances and blowing their war-horn while moving forward; Krishna despatched them (the Gana*s*) the abode of Yama in an instant. —2231

SWAYYA

Many were killed by Krishna with his mace and many were killed by Shambar; those who fought with Balram, they did not return alive; those who came and fought again with Krishna, they were chopped into fragments and bits in such a way, that they could not be had by the vultures and jackals. —2232

Seeing such a terrible war, Shiva in anger patted his arms, raised thundering voice; the manner in which the demon Andhakasura was attacked in rage, in the same way, he fell upon Krishna in great fury and it seemed that in order to fight with a lion, the second lion had come. —2233

Waging an extremely terrible war, Shiva held his lustrous *shakti* (weapon); understanding this mystery, Krishna discharged his snow-showering shaft towards Shiva, seeing which that *shakti* became powerless; it seemed that the cloud was flying away by the blow of wine. —2234

SWAYYA

All the pride of Shiva was shattered in the war arena; the shower of arrows discharged by Shiva could not strike even one arrow to Krishna; all the Ganas with Shiva were wounded by Krishna; in this way, seeing the power of Krishna, Shiva, the Lord of Ganas fell at the feet of Krishna.—2235

Speech of Shiva

SWAYYA

"O Lord! I have executed a very mean task in thinking of fighting with you; What! if I fought with you in my fury, but you have shattered my pride at this place; Sheshanaga and Brahma have become tired of praising you; to what extent your virtues may be described? because the Vedas could not completely describe your secret." —2236

Speech of the Poet

SWAYYA

What then, if someone roamed wearing matted locks and adopting different guises; closing his eyes and singing the praises of the Lord and performing your *arati* (circumambulation) by burning the incences and blowing the conches; but the poet Shyam says that without love one cannot realise God, the hero of Braja. —2237

Brahma, Kartikeya, Sheshanaga, Narada, Indra, Shiva, Vyasa, etc., all are singing the praises of God; all the four Vedas seeking Him, have not been able to comprehend His mystery; the poet Shyam says, tell me whether without love, someone has been able to please that Lord of Braja. —2238

Speech of Shiva addressed to Krishna

SWAYYA

Shiva said, holding the feet of Krishna; "O Lord! Listen to my request; this servant of yours is asking for a boon; kindly bestow on me the same; O Lord! looking towards me, mercifully, give your consent not to kill Sahasarabahu, though his arms have been chopped. —2239

Speech of Krishna

SWAYYA

"O Shiva! listen, I shall do it now; seeing his arms cut down and his erratic behaviour, I relinquish my anger; I also think that he is the son of Prahlad, therefore I released him after punishing him and did not kill him." —2240

SWAYYA

In this way, causing the king to accept his mistakes, Shiva got him to fall at the feet of Krishna and said, "Sahasarabahu has committed a wrong act; O Lord! forsake your anger; now marry your son with his daughter without any thought and taking Usha and Aniruddha with you, go to your home." —2241

SWAYYA

He, who will listen to the praises of Krishna from others and also sing himself; he, who will read about his virtues, and cause others to read the same and sing in verse; he, who will remember him, while sleeping, waking, and moving, he will never be born again in this ocean of *samsara*. —2242

End of the description of "Conquering Banasura and Marrying Aniruddha and Usha" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Salvation of the King Dig

CHAUPAI

There was a Kshatriya king named Dig, who was born as a chameleon; when all the Yadavas were playing, then being thirsty, they came to a well. —2243

Seeing a chameleon in the well, they all thought of taking it out; they made effort, but noticing their failure, they all felt amazed. —2244

Speech of the Yadavas addressed to Krishna

DOHIRA

Thinking about this, all of them came to Krishna and said, "There is a chameleon in the well; adopt some measure and take it out." —2245

KABIT

Hearing the words of Yadavas, and understanding the whole mystery, Krishna said smilingly;

"Where is that well, show it to me." The Yadavas led and Krishna followed and reaching there he saw in the well; when Krishna caught that chameleon, all its sins ended and it was transformed into a man. —2246

SWAYYA

He, who remembered Krishna for an instant, he was redeemed; instructing the parrot, Ganika obtained salvation; who is there such an individual, who has remembered the Lord (Narayana) and did not ferry across the world-ocean; then this chameleon, which was touched by Krishna, why it should not be redeemed? —2247

TOTAK STANZA

When Krishna took it up, it was transformed into a man; then Krishna asked, "What is your name? And which is your country?" —2248

Speech of the Chameleon addressed to Krishna

SORATHA

"My name is Dig and I am the king of a country; how I became a chameleon? I relate the story now." —2249

KABIT

"O Lord! I always used to give in charity one hundred cows and gold to Brahmins; one cow, which had been given in charity mixed in the cows which were to be gifted; then the Brahmins, who had got the cow earlier recognised it and said, "You are giving my own wealth to me again, he did not accept the charity and cursed me to become a chameleon and live in a well; in this way I have obtained this state." —2250

DOHIRA

"Being touched by your hand, all my sins have been destroyed and I have been thus rewarded, which is obtained by sages after recitation of the Name for many days." —2251

End of the chapter entitled "Salvation of the Chameleon after Taking it out of the Well" in Krishnavatār in Bachittar Natak.

Now begins the Description of the Arrival of Balram in Gokul

CHAUPAI

After redeeming him, the Lord came to his home and he sent Balram to Gokul; on arriving at Gokul, he touched the feet of Nand Baba, which gave him extreme comfort and no sorrow was left. —2252

SWAYYA

After touching the feet of Nand, Balram reached the place of Yashoda and seeing her, he bowed down his head at her feet; the mother hugging the son and crying said, "Krishna has at last thought of us." —2253

KABIT

When the *gopis* came to know that Balram has come, they thought that Krishna also might have come and thinking this, thought filled their parting of hair with saffron; they put the frontal mark on their foreheads and wore ornaments and used collyrium in their eyes; they flashed like lightning and forsaking the shyness of their parents and brothers, they fell at the feet of Balram saying, "O Balram! we fall at your feet; tell us something about Krishna." —2254

Speech of the Poet

SORATHA

Balram gave due respect to all *gopis* and I relate the story that advanced further. —2255

SWAYYA

Once Balram performed a play; Varuna sent wine for his drinking, drinking which he became intoxicated; Yamuna showed some pride before him, he drew the waters of Yamuna, with his plough. —2256

Speech of Yamuna addressed to Balram

SORATHA

"O Balram! take the water, I see no fault or suffering in doing so; but O conqueror of the battlefield! You listen to me, I am only the servant of Krishna. —2257

SWAYYA

Balram stayed there for two months and then went to the abode of Nand and Yashoda for bidding farewell; when he putting his head on their feet, asked for the permission to return, then both of them were filled with tears in sorrow and bidding farewell to him, said, "Ask Krishna, why he has not come himself?" —2258

SWAYYA

After saying goodbye to Nand and Yashoda, Balram left on his chariot and going through several countries and crossing rivers and mountains, he reached his own city; when Krishna came to know about his arrival, he mounted on his chariot and came to welcome him. —2259

DOHIRA

Both the brothers met one another with great delight and drinking wine and laughing they came to their home. —2260

End of the description of "Coming of Balram to Gokul and His Return" in Krishnavatar in Bachittar Natak.

Now begins the Description of This Message sent by Shragaal: "I am Krishna"

DOHIRA

Both the brothers reached their home happily and now I describe the story of Pundrik. —2261

SWAYYA

Shragaal sent a messenger to Krishna conveying that he himself was Krishna and why did he call himself (Vasudeva) Krishna? Whatever guise he had adopted, the same should be abandoned; he was only a milkman; why did he not have any fear in calling himself the Lord of Gokul? It was also conveyed by the messenger, "Either he should honour the saying or will face the attack of the army." —2262

SORATHA

Krishna did not accept the saying of the messenger and after learning it from the messenger, he sent his army for attack. —2263

SWAYYA

Taking the king of Kashi and other kings with him, Shragaal gathered his army and on this side Krishna alongwith Balram amassed their forces; taking other Yadavas alongwith him, Krishna went to fight the battle with Pundrik and in this way, the warriors of both sides confronted one another in the battlefield. —2264

SWAYYA

The amassed forces of both sides, looked like the rushing clouds on the doomsday; Krishna going away from both the forces said in a loud voice, "Let both the armies stay at their places and now we both i.e., I and Pundrik shall fight in this battlefield. —2265

SWAYYA

Krishna said this, "I call myself Ghanshyam, that is the reason why Shragaal has come to attack with his forces; why should both the forces fight with each other? Let them stand and watch; it will be appropriate for me and Pundrik to fight." —2266

DOHIRA

Agreeing to this proposal, both the forces abandoning their anger stood there and both the Vasudevas advanced forward to fight. —2267

SWAYYA

It seemed that two intoxicated elephants or two lions had come to fight with each other; it seemed that two winged mountains were flying on doomsday to fight with each other or the clouds were thundering and raining in fury on the doomsday, they appeared to be the infuriated Rudras. —2268

KABIT

Just as falsehood cannot stay against truth, the glass against the stone, the mercury against the fire and the leaf against the wave; just as attachment cannot stay against knowledge, malice against wisdom, pride against the ascetic Brahmin and the animal against the human being; just as the shame cannot stand against the lust, the cold against the heat, the sin against the Name of the Lord, temporary object before the permanent object, miserliness against the charity and the anger against the respect; in the same way these two Vasudevas consisting of opposite qualities fought against each other. —2269

SWAYYA

When the dreadful war was fought there, then ultimately Krishna holding his discus challenged Shragaal and said, "I am killing you;" he discharged his discus (*sudarshan-chakra*), which chopped the head of the enemy like the potter with the aid of the thread had separated the vessel from the revolving wheel. —2270

Seeing the dead Shragaal, the king of Kashi advanced forward and he waged a dreadful war with Krishna; there was a great destruction there and here also Krishna discharged his discus and chopped the head of the king like the earlier king. —2271

Both these forces saw Krishna destroying the warrior in anger; all were pleased and the clarionets and drums were played, the warriors of the enemy's army left for their homes and there was a shower of flowers from the sky on Krishna like the rain coming from clouds. —2272

End of the chapter entitled "Killing of Shragaal alongwith the King of Kashi" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Battle with Sudaksha

SWAYYA

When the enemy's forces ran away, Krishna came to his army; those gods who were there, clung to his feet; they circumambulated around Krishna, blew their conches, burnt the incences and recognised Krishna as the real hero. —2273

On that side Daksha, eulogising Krishna, went to his home and on this side Krishna came to Dwarka; on that side in Kashi, the people aggrieved on displaying the chopped head of the king; they talked like this that the behaviour that the king had adopted towards Krishna, this was its reward. —2274

Brahma, Narada and Shiva, on whom the people meditate and on burning incence and blowing the conch, they worship them on bowing their heads, they offer leaves and flowers with bowed heads, these Brahmas, Narada and Shiva etc., have not been able to comprehend the mystery of Krishna. —2275

SWAYYA

Sudaksha, the son of the king of Kashi, getting enraged, thought: "He, who has killed my father, I shall also kill him;" he served and adored Shiva with the singleness of his mind and pleasing him, he obtained the boon of killing Krishna in an instant. —2276

Speech of Shiva addressed to Sudaksha

CHAUPAI

Then Shiva again said to him, "You may perform *homa* for killing Krishna; from that *homa* (sacrifice), you will get an idol, which will seize the life of Krishna." —2277

DOHIRA

"If anyone pushes him back in the fighting and makes him inattentive then that power will come to kill you." —2278

SWAYYA

When Shiva said this to Sudaksha he was pleased; he did as directed by Shiva; he performed the *havana* by the use of fire, *ghee*, and other ingredients according to Vedic injunctions; that fool did not understand the secret of Shiva's words. —2279

An idol came out of that *homa*, seeing which all got frightened; who is that mighty one in this world, who can stay against it? That idol, gnashing its teeth in fury, stood up, taking a huge mace and everyone thought that now Krishna will not go alive. —2280

CHAUPAI

Then that idol, getting extremely enraged in its mind, started moving towards Dwarka; on the other side, Krishna came to know that some glorious entity was coming against him. —2281

Whosoever will confront it will be reduced to ashes; whosoever will fight against it, he will go to the abode of Yama. —2282

SWAYYA

"He, who comes before it, is burnt down in an instant," hearing these words Krishna mounted on his chariot and discharged his discus towards it; its strength seemed bedimmed before the discus (*sudarshanchakra*); getting extremely angry, it went back and it destroyed the king Sudaksha. —2283

Speech of the Poet

SWAYYA

He, who has not remembered Krishna; what then if he had been singing the praises of others and never eulogised Krishna; he had been adoring Shiva and Ganesha; according to the poet Shyam, he has wasted his precious birth in vain, without getting any merit for this in this and the next world. —2284

End of the description of "The Killing of the King Sudaksha by the Idol" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Killing of the Monkey

SWAYYA

After conquering the kings, unavoidable in fighting, they were released; he, from whom all the fourteen worlds felt frightened, his one thousand arms were chopped; the Brahmin (Sudama), who made his both ends meet by seeking the help of others, he was given the houses of gold and then the honour of Daraupadi was saved; who else can do all this except Krishna? —2285

CHAUPAI

Balram went to the city named Rewat happily alongwith his wife; there he drank wine alongwith others and getting pleased, danced and sang. —2286

A monkey came there, who smashed the pitchers full of wine; he jumped here and there fearlessly and this enraged Balram. —2287

DOHIRA

Balram got up, holding his arms and killed the jumping monkey in an instant. —2288

End of the description of "The Killing of the Monkey by Balram" in Krishnavatar in Bachittar Natak.

The Marriage of the Daughter of the King of Gajpur

SWAYYA

Duryodhana decided to marry the daughter of the king of Gajpur and called all the kings of the world to see the spectacle of marriage; this news reached Dwarka that the son of Dhritrashtra has decided to marry (the daughter); a son of Krishna named Samb went there from the abode of his mother Jambwati. —2289

Samb caught hold of the arm of the king's daughter and put her in his chariot; he killed with a single arrow the warriors, who were there for her support; when the king challenged, then six chariot-riders together fell upon him and there a dreadful war ensued. —2290

Arjuna, Bhishma, Drona, Kripacharya, etc., were filled with anger; Karana also went wearing his very strong armour; he looked splendid among these warriors and it seemed that he was like Surya amongst gods. —2291

SWAYYA

A dreadful war was fought there; the lances and spears struck from both sides; the warriors, getting wounded were running like those going home for meals; all the warriors appeared like the intoxicated persons roamed after drinking wine; the bows and arrows were their vessels and lances their cups. —2292

Samb, taking his bow in his hand, killed many warriors; he knocked down the turbans and heads, many warriors seeing this fled away like the sin before the virtue of the saintly company. —2293

SWAYYA

Someone's arm and someone's hand were cut down; many were cut into two halves from the middle and many were deprived of their chariots by shattering them; the warriors whose heads were chopped were standing and from their trunk, the blood was flowing like the cataracts leaping in the forests. —2294

When the son of Krishna in this way killed many warriors, then many others ran away and many writhed, being wounded; many of them deprived of their weapons, catching hold of the feet, begged for protection and many warriors, holding the blades of grass in their teeth stood imploring humbly. —2295

SWAYYA

The son of Krishna waged a unique war; he was not at all inferior in strength to the six chariot-riders in any way, but they also together in their fury fell upon Samb, the son of Krishna getting infuriated and challenging and fighting with Samb, they caught him by his hair. —2296

TOTAK STANZA

When these warriors became victorious, they snatched away the daughter of the king; they brought her home again and in this way they cast off their perplexity. —2297

CHAUPAI

On this side Duryodhana was pleased and on that side Balram and Krishna heard all this; Vasudeva, in great rage, moved his hands on his whiskers. —2298

Speech of Vasudeva

CHAUPAI

"Send some messenger towards that side and get some news about the safety of my son;" Balram was sent towards that side, who reached there. —2299

SWAYYA

Obeying the orders of his father, when Balram reached Gajpur, he told Duryodhana about the objective of his coming and asked him to release Samb; hearing these words Duryodhana got angry thinking that he was being intimidated in his own home; but the fear of Balram frightened the whole city and Duryodhana came to adore him (Balram) alongwith his daughter. —2300

SWAYYA

Duryodhana became pleased by marrying the daughter with Samb; he gave innumerable gifts to the Brahmins; now Balram started for Dwarka taking his nephew alongwith him and on that side Narada reached there in order to see the whole spectacle. —2301

End of the description of "Bringing the Daughter of Duryodhana after Marrying Her with Samb" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

The Description of the Arrival of Narada

DOHIRA

Narada reached the house of Rukmani, where Krishna was sitting; he touched the feet of the sage. —2302

SWAYYA

Krishna saw Narada entering the second house and he also went inside the house, where the sage delightfully said this, "O Krishna! I am looking at you in all the directions in the house;" Narada, in reality, considered Krishna as Lord God. —2303

SWAYYA

Somewhere Krishna is seen singing and somewhere playing on his *vina* holding it in his hand; somewhere he is drinking wine and somewhere he is seen playing affectionately with children; somewhere he is fighting with the wrestlers and somewhere he is rotating the mace with his hand; in this way, Krishna is enraged in this wondrous play; no is comprehending the mystery of this play. —2304

DOHIRA

In this way, the sage seeing the wonderful conduct of the Lord, clung to his feet and then left in order to see the spectacle of the whole world. —2205

End of the description of "The Arrival of Narada" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Killing of Jarasandh

SWAYYA

Getting up at the time of meditation, Krishna concentrated on the Lord; then on sunrise, he offered water (to the sun) and performing *sandhya* etc., he recited *mantras* and as a regular routine, he read *saptashati* (a poem of seven hundred stanzas in honour of the goddess Durga); well, if Krishna does not perform the regular daily *karmas*, then who else will perform the same? —2306

SWAYYA

Krishna after taking bath, applying fragrance etc., and wearing garments comes out and sitting on his throne imparts justice etc., in a nice manner; the father of Shukadeva used to please very nicely Shri Krishna by causing him to listen to the exegesis of scriptures; one day whatever one messenger said to him on coming, the poet is telling that. —2307

Speech of the Messenger

SWAYYA

"Krishna! the king Jarasandh whom you had released, he is again demonstrating his strength; you had fought with his extremely large twenty-three military units for twenty-three times and he had ultimately caused you to run away from Mathura; that fool has now no shame left in him and has been puffed up with pride." —2308

DOHIRA

Till that time, Narada came to the court of Krishna and taking him alongwith him, he went towards Delhi. —2309

SWAYYA

Krishna said to all, "We are going towards Delhi in order to kill that Jarasandh and the idea that has cropped up in the minds of our zealous warriors, thinking about that, we are going there;" Uddhava also told this to the people that taking Arjuna and Bhima, with him, Krishna will kill the enemy. —2310

SWAYYA

Everyone agreed with Uddhava regarding the killing of the enemy; Krishna prepared his army taking with him chariot-riders, elephants and horses and also made use of opium, hemp and wine delightfully he sent Uddhava in advance to Delhi in order to keep Narada informed about the recent news. —2311

CHAUPAI

The whole army, fully embellished, reached Delhi, where the sons of Kunti clung to the feet of Krishna; they served Krishna heartily and relinquished all the afflictions of the mind. —2312

SORATHA

Yudhishtar said, "O Lord! I have to make one request; if you like, I may perform Rajsu *yajna*." —2313

CHAUPAI

Then Krishna said this, "I have come for this purpose; but we can talk about *yajna* only after killing Jarasandh." —2314

SWAYYA

The king then devised a plan of sending Bhima to the East, Sahdeva to the South and Nakul to the West; Arjuna went towards the North and he did not leave any one unattended in fighting; in this way, the most powerful Arjuna came back to Delhi to meet the Sovereign Yudhishtar. —2315

SWAYYA

Bhima came back after conquering East, Arjuna after conquering North and Sahdeva came back with pride after conquering the South; Nakul conquered the West and after returning bowed before the king; Nakul said this that they had conquered all except Jarasandh. —2316

SORATHA

Krishna said, "I want to wage a war with him in the garb of a Brahmin; now the battle will be fought between me and Jarasandh, leaving aside both the armies." —2317

SWAYYA

Krishna asked Arjuna and Bhima to assume the guise of Brahmins and said, "I shall also assume the garb of a Brahmin;" then he also, according to his desire kept a sword with him and concealed it; he himself assumed such a garb, that he may not be recognised by any one. —2318

SWAYYA

When adopting the guise of a Brahmin, all of them went to the king Jarasandh, he seeing their long arms recognised them as Kshatriyas; he also recognised that he is the same person who has fought with him from Dwarka for twenty-three times and the same Krishna has come to deceive him. —2319

Krishna himself stood and said to the king, "You have fled for twenty-three times in front of Krishna and only once you have caused him to run away;" this thought has come to my mind that on this you are calling yourself a hero; we, being Brahmins, want to fight with a Kshatriya like you. —2320

SWAYYA

The king Bali, without any other thought, gave his body to the Lord God thinking that it was the only Lord who was standing at his door like a beggar and none else; Rama gave kingdom to Vibhishana after killing Ravana and did not get it back from him; now my companions who are kings, are begging your person and you are standing there silently and hesitatingly. —2321

The god Surya gave his unique power (*kavach-kundal*-the armour-rings) and even then he was not frightened; the king Harish Chandra became a servant but his attachment with his son (and wife) could not degrade him; Krishna as Kshatriya fearlessly killed the demon Mura; now the same Brahmins want to wage a war with you; but it appears that your strength has declined. —2322

The sun can rise from the west, the Ganges can flow backwards, Harish Chandra can fall down from his truth, the mountains can flee and leave the earth, the lion can be frightened by a deer and the elephant can fly but Arjuna said, "I think, if all this happens, the king is so much frightened that he cannot wage a war." —2323

Speech of Jarasandh

SWAYYA

When Arjuna said like this to Krishna, then the king thought that they were, in fact, Krishna, Arjuna and Bhima. He said, "Krishna has fled before me, should I now fight with these children?" Saying this he stood fearlessly for waging the war. —2324

SWAYYA

There was a very huge mace in the house; the king caused to be brought for himself and gave the other to Bhima; he took his mace in his hand and other mace was given in the hand of Bhima; the fight began; they used to sleep at night and fight during the day and the story of the battle of both the warriors is related by the poet Shyam. —2325

SWAYYA

Bhima strikes the mace on the king and the king gives the blow with his mace to Bhima. Both the warriors are fighting in fury with such intensity as if two lions are fighting in the forest; they are fighting and not moving away from their determined places, It seems that the sportsmen are standing stable while playing. —2326

SWAYYA

After twenty-seven days of fighting, the king became victorious and Bhima was defeated; then Krishna gave his own strength to him and shouted in anger; he took a straw in his hand and cleaved it and saw towards Bhima with mysterious look; Bhima, likewise cleaved the king according to the saying of poet Shyam. —2327

End of the description of "The Killing of Jarasanth," in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Release of All the Kings after Killing Jarasandh

SWAYYA

After killing Jarasandh, they all went to that place, where he had imprisoned many kings· on seeing the Lord, their sufferings ended; but here the eyes of Krishna were filled with shyness (that he could not get them released earlier); they were liberated from their restraints in an instant and by the grace of Krishna all of them were released. —2328

SWAYYA

After freeing them from their bondages, Krishna said to them, "You may return to your own countries without any anxiety, feeling delight in your mind and take cognizance of your kingdom, society, wealth and homes." —2329

After freeing them from the bondages, when Krishna said this, then all the kings replied, "We have no royal and social connections now; we only remember you." Krishna said, "I shall make all of you kings here;" agreeing to the words of Krishna, the kings requested him, "O Lord! kindly keep us under care." —2330

End of the description of "Reaching Delhi after Killing Jarasandh and Getting all the Kings released" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Rajsu *yajna* and the Killing of Shishupal

SWAYYA

On that side, the kings went to their homes and on this side Krishna reached Delhi; Bhima told all that he got strength from Krishna and thus killed the enemy; then calling the Brahmins respectfully, the Rajsu *yajna* was begun and this *yajna* began with the playing of the drum of Krishna. —2331

Speech of Yudhishtar addressed to the Court

SWAYYA

In the court of Kshatriyas and Brahmins, the king said; "Who should primarily be worshipped? Who is the most deserving person here, on whose forehead the saffron and other ingredients be applied? Then Sahdeva said, "Only Krishna is the most suitable; he is the real Lord and we all are a sacrifice to him."—2332

"O mind! always serve him and do not entangle yourself in other matters; abandoning all the entanglements, absorb your mind only in Krishna, his mystery is more or less, obtained by us in Vedas and Puranas and in the company of the saints; therefore primarily, the saffron and other ingredients be applied to the forehead of Krishna." —2333

This speech of Sahdeva was considered by all as true and in their minds they visualised him as Lord God; within the chanting of Vedic *mantras*, the saffron and other ingredients were applied on the forehead (of Krishna), seeing which, Shishupal sitting there, became extremely infuriated. —2334

Speech of Shishupal

SWAYYA

"Who is he, on whose forehead the frontal mark saffron has been applied, leaving aside a great warrior like me? He has living in Gokul village only among the milkmaids, eaten and drank their curd and milk; he is the same, who had escaped because of the fear of the enemy and gone to Dwarka;" all this was uttered by Shishupal in great anger. —2335

SWAYYA

In his fury, Shishupal said all this within the hearing of the whole court and got up, taking in his hand a huge mace, getting enraged; he, causing both his eyes to dance and calling bad names, said to Krishna, "Being only a *gujjar* (milkman), on what basis you call yourself as the king of Yadavas?" Krishna saw all this and kept seated silently in view of the promise made to his aunt. —2336

CHAUPAI

Remembering the promise made to his aunt, Krishna was not filled with anger after listening to one hundred bad names; upto one hundred, he was not deterred in anyway, but on reaching upto one hundred Krishna caught his discus in his hand. —2337

Speech of Krishna

SWAYYA

Krishna stood up, taking his discus in his hand and getting infuriated he said, "Remembering the words of my aunt, I have not killed you till now and kept silent; if you uttered any more bad name above one hundred, then think that you have called your death yourself; all these kings will see here that either I shall not survive or you will not survive." —2338

Speech of Shishupal

SWAYYA

When that egoist heard this, he said in anger, "O *gujjar* (milkman)! Shall I die by only your words of killing? It appears that your death has come very near in the court; this story will also continue to be told in all the four ages in Vedas and Puranas." —2339

SWAYYA

"Glistening your discus, you are threatening to kill me, shall I become afraid by this? Being called a Kshatriya, shall I become afraid in this court from a *gujjar* like you? I swear by my parents and brothers I shall not die today, but shall kill you and I shall today avenge you on account of Rukmani." —2340

When Shishupal said this, then Krishna became greatly enraged and said, "O fool! this whole court and the sun are a witness that you want death;" Krishna took the discus in his hand and jumped and advanced forward in order to kill Shishupal. —2341

On this side Krishna advanced forward and from that side Shishupal came in front of him; getting extremely angry, Krishna discharged his discus towards the enemy, which hit his throat and his head was chopped and it fell on the ground like the sun being killed had been thrown on the earth. —2342

End of the chapter entitled "Killing of Shishupal" in Krishnavatar in Bachittar Natak.

Now begins the Description of Krishna getting Infuriated and Yudhishtar asking for Forgiveness

SWAYYA

After chopping the head of Shishupal, and getting enraged, Krishna made his eyes dance and said, "Is there any one so mighty, who can fight with me;" the heroes like Arjuna and Bhima, sat silently with fear; the poet Shyam says that the poets are a sacrifice to his most charming figure. —2343

SWAYYA

Whatever power was there in Shishupal, the same got merged in the face of Krishna; many proud warriors there sat silently, Shishupal, the very powerful man of Chanderi had been killed by Krishna; everybody agreed that there was no one so mighty as Krishna in the world. —2344

Everybody said that Krishna was the most powerful hero, who had killed the mighty warrior like Shishupal, who was even unconquerable for Indra, Surya and Yama; he had killed that enemy in the winking of an eye and the same Krishna is the Creator of all the fourteen worlds. —2345

SWAYYA

Krishna is the Lord of all the fourteen worlds, all the saints accept this; the gods and others are all created by him and the Vedas also describe His attributes; Krishna, who also gets enraged on the kings was considered the mighty hero amongst the warriors and all the enemies recognised him, in reality, as the manifestation of death. —2346

SWAYYA

Krishna was standing there, holding his discus in his hand; he was extremely angry and in that state of enragement, he did not remember any other enemy; he, as manifestation of death, was thundering in the court; he was such a one, seeing whom, the enemies embraced death and the saints, on seeing him, were resuscitated. —2347

Speech of the King Yudhishtar

SWAYYA

The king Yudhishtar said with folded hands, "O Lord! forsake anger, Shishupal was a great tyrant, you have performed a noble task by killing him;" saying this, the king, caught both the feet of Krishna and the tears rolled down from his eyes; he said, "O Krishna! if you get angry, what control can have we over it?"—2348

SWAYYA

"O Lord! this servant of yours is requesting you with folded hands, kindly listen to it; if you get angry, we shall feel ourselves like dead, therefore kindly remain gracious; kindly sit in the Court blissfully and supervise the *yajna*; O Lord! I am requesting you to kindly end your anger and to forgive us." —2349

DOHIRA

The king Yudhishtar requesting most humbly caused the king of Yadavas to sit and now his eyes looked splendid like lotus and the figure elegant like that of the god of love. —2350

End of the chapter entitled "Asking the enraged Krishna for Forgiveness by Yudhishtar" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Performance of the Rajsu *yajna* by the King Yudhishtar

SWAYYA

The task of serving the Brahmins was given to Arjuna; the sons of Maduri, Nakul and Sahdev, were delightfully serving the sages; Bhima became the cook and Duryodhana supervised the domestic affairs; Vyas etc., were busy in the recitation of the Vedas and Karana, the son of Surya, who frightened all the fourteen worlds, was given the task of the bestowal of charities etc. —2351

He, on whom always meditate Surya, Chandra, Ganesha and Shiva; He, whose name is repeated by Narada, Shukra and Vyas; the mighty one, who killed Shishupal and from whom all the worlds fear, the same Krishna is now washing the feet of Brahmins and who else can perform such a task except Him. —2352

SWAYYA

In the war, fighting with the enemies, the poet Shyam says, these mighty heroes realised the tax and gave gifts in charity according to the Vedic injunctions; many people were honoured and many were bestowed new kingdoms; in this way, at that time, the king Yudhishtar completed the *yajna* by all methods. —2353

Then they went to the river to take a bath and there they pleased their manes by offering the water; the beggars who were there, they were all satisfied by giving alms; they were given so much charity that their sons and grandsons never begged any more; in this way, completing the *yajna*, all of them returned to their homes. —2354

DOHIRA

When these efficient kings came to their home, then they bade farewell to all the invitees for the *yajna*. —2355

SWAYYA

Krishna stayed there for a long time with his wife; seeing his gold-like body, the god of love felt shy; wearing her ornaments on her limbs Draupadi also came and stayed there and she asked Krishna and Rukmani about their marriage. —2356

DOHIRA

When Draupadi asked all this affectionately, then every one related his/her story. —2357

SWAYYA

Seeing the *yajna* of Yudhishtar, Kauravas got angry in their mind and said, "Because of the performance of *yajna* by Pandavas, their fame has spread throughout the world; we have the mighty heroes like Bhishma and Karana with us, even then we could not perform such a *yajna* and we could not be renowned in the world." —2358

End of the description of "Rajsu *yajna*" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of the Construction of the Court-building by Yudhishtar

SWAYYA

There was a demon named Mai; he, on reaching there constructed such a Court-building, on seeing which the abode of gods feels shy; Yudhishtar was seated alongwith his four brothers and Krishna; the poet Shyam says that elegance was indescribable. —2359

SWAYYA

In that Court-construction, somewhere there were fountains of water on the roofs and somewhere the water was flowing; somewhere the wrestlers were fighting; and somewhere the intoxicated elephants were clashing among themselves; somewhere the female dancers were dancing; somewhere the horses were colliding and somewhere sturdy and shapely warriors looked splendid; Krishna was there like moon among the stars. —2360

Somewhere the splendour of stones and somewhere of jewels was seen; seeing the elegance of precious stones, the abodes of gods bowed their heads; seeing the magnificence of that Court-building, Brahma was getting pleased and Shiva was also allured in his mind; where there was earth, there was deception of water there; and somewhere where there was water, it could not be ascertained. —2361

Speech of Yudhishtar addressed to Duryodhana

SWAYYA

After the construction of this Court-building Yudhishtar invited Duryodhana; he reached there proudly alongwith Bhishma and Karana and he saw water, where there was earth and where there was water, he considered it as earth; in this way, without understanding the mystery, he fell into the water. —2362

He fell down in the tank and with all his clothes, he became drenched; when he came out after getting drowned in water, he became extremely enraged in his mind; then Krishna hinted to Bhima with his eye, who immediately said, "The sons of blind are also blind." —2363

When Bhima laughed, saying this, the king (Duryodhana) got extremely infuriated in his mind; "The sons of Pandu are laughing over me; I shall kill Bhima just now" when Bhishma and Karana also got angry, Bhima became fearful and ran away to his home and did not return. —2364

End of the chapter entitled "Duryodhana went Back to His Home after Seeing the Court-building" in Krishnavatar in Bachittar Natak.

Now begins the Description of Fighting with the Demon Bakatra

SWAYYA

On that side Duryodhana went away and on this side a demon thinking this became angry that Krishna had killed his friend Shishupal fearlessly; he thought that he could kill Krishna after obtaining a boon from Shiva and thinking about it, he started for Kedar. —2365

He went to Badri-Kedarnath, where he through great austerities, pleased the great Shiva and when he obtained the boon of killing Krishna, he mounted the air-vehicle and went; on coming to Dwarka he began the fighting with the son of Krishna; when Krishna heard this, he bade farewell to king Yudhishtar and went there. —2366

SWAYYA

When Krishna reached Dwarka, he saw the enemy and challenging him asked him to come forward for fighting with him; listening to the words of Krishna, he pulled his bow upto his ear and struck the blow with this arrow like putting *ghee* for extinguishing the fire. —2367

When the enemy was discharging his arrow, Krishna caused his chariot to be driven towards him; from that side, the enemy was coming and from this side he went to collide with him; with the strength of his chariot, he caused his enemy's chariot to fall down like a falcon knocking down the partridge with one blow. —2368

He cut down the chariot of his enemy with his dagger and then severing his neck knocked it down; he also despatched his army that was there, to the abode of Yama; Krishna stood in the battlefield filled with ire and in this way, his fame spread in all the fourteen worlds. —2369

DOHIRA

Then, getting enraged, the demon Bakatra reached there where Krishna was standing. —2370

SWAYYA

He challenged Krishna again in the war-arena and said, "The way in which you have killed the brave Shishupal, I shall not die like that." Hearing this, Krishna held his arrow in his hand and shooting it made the enemy unconscious and knocked him down on the earth. —2371

SWAYYA

When the demon Bakatra regained consciousness, he disappeared and then, filled with anger, under the impact of *maya*, he cut the head of Krishna's father and showed it to him; Krishna was extremely infuriated and the tears flowed out of his eyes; now he took his discus in his hand and cutting the head of the enemy made it fall on the ground. —2372

End of the chapter entitled "Killing of the demon Bakatra" in Krishnavatar in Bachittar Natak.

Now begins the Description of the Killing of the Demon Vidurath

Speech of the Poet

SWAYYA

Those who have remembered in their mind the creator of Brahma, Shiva etc., that Lord, the ocean of mercy appeared before them immediately; He, who has no form, no colour and no dimension and whose mystery has been uttered by all the four Vedas; the same manifesting himself, is busy in killing in the battlefield. —2373

DOHIRA

When Krishna, in his ire, killed two enemies in the fighting and the third one who survived, he also came in the battlefield. ——2374

Cutting both his lips with his teeth and dancing both his eyes, Balram said this to him: —2375

SWAYYA

"O fool! He, who killed the demons Madhu and Kaitabh; He, who finished Ravana, Hiranayakashipu, Kansa, Jarasandh and the kings of various countries, why are you fighting with Him? You are nothing, He has despatched very great enemies to the abode of Yama." —2376

Then Krishna said this to him, "I killed Bakasura and Aghasura; I knocked down Kansa by catching him from his hair; I destroyed Jarasandh alongwith his twenty-three extra-large military units; now you may tell me, whom do you think stronger then me?" —2377

Then he replied, "You are frightening me by saying this that you have killed in an instant Kansa, Bakasura and Jarasandh, the armies of Jarasandh etc.; you are asking me that who is more powerful than yourself? This is not the tradition of warriors; and O Krishna! Are you a Kshatriya or a grain-parcher?" —2378

SWAYYA

"I shall burn your answer like the blade of grass in the fire of my rage; whatever blood is in your body, I shall destroy it by boiling like water; when I shall place the vessel of my power on the fire of my rage, then the flesh of your limbs will be cooked nicely without any care." —2379

SWAYYA

In this way, disputing, both enraged themselves in dreadful fighting in the battlefield; the dust arose with the discharge of arrows, which covered all the chariots etc., in order to see the pageant of war Surya and Chandra and other gods reached singing songs of praise; the enemy ultimately could not gain victory over Krishna and reached the abode of Yama. —2380

In that dreadful fighting, Krishna killed the enemy; the body of the demon Vidurath got deformed and fell down on the earth; seeing his body smeared with blood, Krishna filled with mercy and apathy, abandoning his bow and arrows said, "Now from today, I shall not fight." —2381

End of the description of "The Killing of the Demon Vidurath" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of the Pilgrimage of Balram

CHAUPAI

Balram reached for pilgrimage at Nemisharan; on coming there he took a bath and relinquished the sorrows of his mind. —2382

TOMAR STANZA

Romharsh reached there running, where Balram was drinking wine; on coming there, he stood there with bowed head and Balram coming speedily, taking his bow and arrows in his hands, in great rage, killed him. —2383

CHAUPAI

Abandoning the peace of their mind, all the sages stood up and one of them said "O Balram! you have performed a bad act in killing a Brahmin." —2384

Then Balram said, "I was sitting here, why was he got frightened of me? Therefore, getting enraged, I killed him, by taking up my bow and arrows." —2385

SWAYYA

"I was the son of a Kshatriya and was filled with ire, therefore I destroyed him;" Balram, making this request, stood up and said, "I am telling the truth that this fool sat uselessly near me; only such a behaviour should be adopted with Kshatriyas, so that one may be able to live in the world; therefore I have killed him, but now forgive me for this lapse." —2386

Speech of the Sages addressed to Balram

CHAUPAI

All the sages, bearing testimony to the killing of the Brahmin, said to Balram, "O boy! now you removing all your anger, go to all the pilgrim stations for a bath." —2387

Speech of the Poet

SWAYYA

He (Balram) gave such a boon to the son of that Brahmin that all the four Vedas be retained in his memory; he began to recite the Puranas etc., in such a way that it appeared his father had been resuscitated; now there was no person blissful like him and in this way bowing his head and comforting him, the heroic Balram started his pilgrimage. —2388

SWAYYA

Balram, in the first place, took a bath in the Ganges; then taking a bath at Triveni, this hero reached Hardwar; taking his bath there, he went to Badri-Kedarnath comfortably; now what more should be enumerated? He reached at all the pilgrim-stations. —2389

CHAUPAI

Then again he came to Nemisharan and he bowed his head before all the sages; then he said, "Just as you had said, I have taken bath at all the pilgrim-stations according to Shastric injunction." —2390

Speech of Balram

CHAUPAI

"O sages! I fall at your feet, now I shall do whatever is desired by you; O great sage! Trust my words; whatever you will ask me to do, I shall do that." —2391

Speech of the Sage

CHAUPAI

Then the sages thought in their mind that there was a very great enemy of theirs, whose name was Balal. "O Balram! destroy him, manifesting yourself as Death." —2392

Speech of Balram

DOHIRA

"O sages! where does that enemy live? Tell me his place, so that I may kill him today." —2393

CHAUPAI

Then one of the sages showed him the place, where the enemy was living; Balram saw the enemy and challenged him for fighting. —2394

CHAUPAI

Hearing the challenge, the enemy was infuriated and on this side, these people, with signs of their hands, told Balram everything; that enemy fought the battle with Balram; there has been no mighty warrior like Balram. —2395

A dreadful battle was fought at that place, and none of both the warriors was defeated; they would sit when they felt tired and on becoming unconscious, they expressed their wish to continue fighting. —2396

CHAUPAI

Then again they thundered and continued the fight and began to strike their maces on each other; they were stable and did not recede even one step; it seemed that two mountains were fighting against each other. —2397

Both the warriors were thundering like clouds, hearing their voices, even Yama got fearful; both the warriors were fighting with each other filled with anger. —2398

In order to see this wonderful spectacle, the gods even came in their various types of air-vehicles; on that side the heavenly damsel like Rambha began to dance and on this side, these warriors were fighting on the earth. —2399

They were not caring for the blows of the maces and were uttering the shouts of "kill, kill" from their mouths; they were not receding even one step in the battlefield and both of them were fighting delightfully. —2400

SWAYYA

After the continuation of war for a long time, Balram held his huge mace and powerfully struck it with both the hands on the enemy; when the blow struck him, he died and went to the next world; in this way, killing him, Balram completed the task assigned to him by the Brahmins. —2401

SWAYYA

In this way, Shukadeva related the bravery of Balram to the king; whosoever has heard this story from the mouth of a Brahmin, he obtained happiness; he, whose creation are the sun and moon, we would listen to his words. O great Brahmin! relate the story of Him, whose secret has not even been comprehended by the Vedas. —2402

SWAYYA

"He, whom, Kartikeya and Seshanaga searched and got tired, but they could not know His end; He, who has been eulogised by Brahma in the Vedas. He, whom Shiva etc., had been searching, but could not know His mystery; O Shukadeva! relate to me the story of that Lord." —2403

When the king said this, then Shukadeva replied, "I am relating to you the mystery of that Merciful Lord, who is the support of the oppressed; now I relate this how the Lord removed the suffering of the Brahmin named Sudama; O king! now I relate that, listen attentively." —2404

End of the chapter entitled "Balram came Home after Taking Bath at Pilgrim-stations and Killing the Demon" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of the Episode of Sudama

SWAYYA

There was a married Brahmin, who had undergone great suffering; being greatly afflicted, one day he said (to his wife) that Krishna was his friend; his wife said, "You go to your friend; the Brahmin agreed; after getting his head shaved, that poor man took a small quantity of rice and started towards Dwarka." —2405

Speech of the Brahmin

"I and Krishna have been studying together with our teacher Sandipan; when I remember Krishna, then he may also be remembering me; he gives so much to the helpless people, he may also kindly give me something; but I cannot say, only the Lord knows, whether he will do such thing with me." —2406

After finishing his journey, when the Brahmin reached the residence of Krishna, Krishna recognised him that he was Brahmin Sudama; he advanced forward to receive him, affectionately, leaving his seat; he touched his feet and then hugged him. —2407

He took him to his palace and welcomed and honoured him; he caused the water to be brought with which he washed the feet of the Brahmin, he also drank the washings of his feet; on the other side, he transformed his hut into a palace; doing all this, he bade farewell to the Brahmin and apparently, he did not give him anything. —2408

DOHIRA

"When we studied at the house of our teacher, he loved me, but now the Lord has become covetous, therefore he did not give me anything." —2409

Speech of the Poet

SWAYYA

He, who served Krishna, he obtains extreme wealth, but the people do not understand this mystery and only comprehend according to their understanding; Krishna is the Sustainer of the saints, remover of their sufferings and the destroyer of their tyrant's houses; there is none other except Krishna, who is the Sustainer and support of the poor. —2410

SWAYYA

He, who did not care for anyone that Shishupal was killed by him in an instant; he even killed the demon Bakatra, who did not fear to go the abode of Yama; he even conquered Bhumasura, who fought like Indra and now has given the palace of gold to Sudama; then tell us, who else except him can do all this? —2411

He, who on killing Madhu and Kaitabh, full of kindness, donated the earth to Indra; he, before whom all the armies that went, he destroyed them; He, who gave kingdom to Vibhishana after killing Ravana, caused Lanka to be looted and he has given today the palace of gold to the Brahmin, then in what way it can be a significant thing for him? —2412

BISHANPADA

DHANASARI

He, whose eyes are like the eyes of the deer, the line of antimony on those charming eyes looks splendid; that line is like that trap, in which all the men and women always remain entangled; Krishna, according to his inclination, remains pleased with all. —2413

The eyes of Krishna are like lotus, which are never closed after illuminating the face; seeing them, the eyes of the mother are also absorbed in them like the bumble bees hovering over the lotus having pollen. —2414

End of the description of "Giving to Sudama the House of Gold after Removing His Poverty" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description of Coming to Kurukshetra on the Day of Sun-Eclipse

SWAYYA

When the astrologers told about the sun-eclipse then the mother and brother of Krishna thought about going to Kurukshetra; forming different groups, the father of Krishna started going and this all was so mysterious and wonderful that none could understand it. —2415

From this side, Krishna was coming and from that side Nand and all other people including Chandrabhaga, Radha and *gopis* were seen coming by Krishna; they all became wonder-struck and silent on seeing the beauty of Krishna; Nand and Yashoda, feeling extreme affection, hugged him. —2416

Nand-Yashoda, affectionately, with tear flowing from their eyes said; "O Krishna! You had suddenly abandoned Braja and came here; it seems that Mathura is more dear to you; What then, if you killed Chandur and knocked down and killed Kansa by catching him from his hair; O unkind one! Did you not feel even a little of affection on seeing our condition?" —2417

SWAYYA

Then Yashoda said affectionately to Krishna, "O son! I have brought you up, but you are not at fault, all fault is mine; it appears that on tying you with the mortar, once I beat you, remembering that affliction, you are taking this revenge." —2418

"O mother! whatever I am saying unto you, consider it as true and do not conclude anything on being told anything by someone else; I feel the condition of death on being separated from you; and I can keep alive only on seeing you; O mother! during my childhood you took all my sufferings on yourself, now give me the honour of making me the ornament of Braja again." —2419

DOHIRA

Nand, Yashoda and Krishna, getting extreme happiness in their minds, reached at the place, where all the *gopis* were standing. —2420

SWAYYA

When the *gopis* saw Krishna coming and one of them got up and went forward and the delight welled up in the minds of many; the newness came on the *gopis* wearing unclean garbs as if some dead one had risen again and had got another lease of life. —2421

Speech of the Gopi

SWAYYA

One of the *gopis* said on seeing Krishna, "Since the time, when Krishna delightfully went with

Akrur, mounting on his chariot, from that time he has relinquished his kindness towards the *gopis* and thus finished the pleasure of Braja someone is taking like this and someone is standing silently. —2422

SWAYYA

"O friend! Krishna has gone to Mathura; he has never thought about us with love; he had not even the slightest attachment for us and he became unkind in his mind; Krishna has forsaken the *gopis* like the snake going away leaving behind his slough." —2423

Chandrabhaga and Radha said this to Krishna; "Krishna, relinquishing his attachment for Braja, has gone to Mathura; the way in which Radha had exhibited her pride, Krishna also thought that he should also do the same; we are seeing each other now after having been separated for a long time." —2424

SWAYYA

Saying thus, Chandrabhaga and Radha, looking charming in their red *saris* met Krishna; leaving the narration of the story of wonderful play they are seeing Krishna with wonder and the poet Shyam says that Krishna instructed the *gopis* about knowledge. —2425

BISHANPADA

DHANASARI

The damsels of Braja heard that Krishna had come to Kurukshetra; he is the same Krishna, seeing whom all the afflictions come to an end and who is called eternal (*nitya*) by the Vedas; our mind and body is absorbed in his lotus-feet and our wealth is a sacrifice to him; then Krishna called all of them in seclusion and asking them to engross themselves in the instructions of knowledge, he said, "The union and separation is the tradition of this world and the love for body is false." —2426

SWAYYA

Krishna got up after imparting to them the instructions about knowledge in this way; Nand and Yashoda were also pleased on meeting the Pandavas; on this side the Kauravas also went to their homes and Krishna again returned to Dwarka. —2427

DOHIRA

Before leaving, Krishna performed a *yajna*, because the son of Vasudeva is the god of gods in all the fourteen worlds. —2428

CHAUPAI

Krishna went away happily and on reaching his home, he worshipped the feet of his father; when his father saw him coming, he recognised him as the Creator of all the three worlds. —2429

He praised Krishna in various ways and established the figure of Krishna in his mind; considering him his Lord God, he worshipped him and Krishna also comprehended the whole mystery in his mind. —2430

End of the chapter entitled "Returning to Dwarka after Performance of *yajna* and Giving Instructions about Knowledge to *Gopis*" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Description about Bringing all the Six Sons of Devaki

SWAYYA

The poet Shyam says that Devaki came to Krishna and considered him as Lord in her mind and as the Creator of all the fourteen worlds and the killer of Madhu and Kaitabh; praising Krishna thus in her mind, she said, "O Lord! bring to me all our sons, who have been killed by Kansa." —2431

Hearing these words of his mother, the Lord (Krishna) brought all her sons from the netherworld; Devaki also considering them her own sons, hugged them; their consciousness about their birth also revived and they also came to know about their high lineage on seeing their parents , they all went to the abode of the Lord. —2432

Now begins the Description about the Marriage of Subhadra

CHAUPAI

Then Arjuna went on pilgrimage and he had a sight of Krishna in Dwarka; there he saw the charming Subhadra, who removed the grief of his mind. —2433

CHAUPAI

Arjuna coveted to marry Subhadra; Krishna also came to know all about that Arjuna wants to marry Subhadra. —2434

DOHIRA

Calling Arjuna towards him he instructed him to abduct Subhadra saying that he would not wage a war with him. —2435

CHAUPAI

Then Arjuna did the same and he abducted the adorable Subhadra; then all the Yadavas getting infuriated came to Krishna imploring him for help. —2436

SWAYYA

Then Krishna said to those people, "You people are known as great warriors; you may go and fight with him; if you are going to fight with Arjuna, then this means that your death has come very near; I have relinquished fighting earlier, therefore you may go and fight." —2437

CHAUPAI

Then the warriors of Krishna went and they said to Arjuna, "O Arjuna! we do not fear you, you are a great sinner, we shall kill you." —2438

DOHIRA

When Arjuna thought that the Yadavas would kill him, then he became agitated and started for Dwarka. —2439

SWAYYA

On being conquered by the people of Krishna, when Arjuna reached Dwarka, then Krishna counselled him, "O Arjuna! why are you afraid so much in your mind?" Then he explained to Balram and got the marriage of Subhadra solemnised with Arjuna. A great dowry was given to Arjuna, who on its receipt started for his home. —2440

End of the chapter entitled "Arjuna brought Subhadra after Abducting and Marrying Her" in Krishnavatàr in Bachittar Natak.

Now begins the Episode of the King and Brahmin and the Description of the Killing of the Demon Bhasmasura and Getting the Release of Shiva

DOHIRA

There was a king of Mithila country, whose name was Atihulas; he used to worship and make offerings all the time to Krishna. —2441

There was a Brahmin there, who did not utter anything else except the Name of the Lord; he only used to talk about God and always remained absorbed in that in his mind. —2442

SWAYYA

The king went to that Brahmin's house and told about his intention of visiting Krishna and both of them did not talk anything else in mornings and evenings except Krishna. The Brahmin said that Krishna would come and the king also said that Krishna would come; in this way, they discussed about Krishna for hours together. —2443

SWAYYA

Krishna sensed this love of the king and the Brahmin, and he thought that these people are only absorbed in his meditation leaving other domestic tasks; he called his charioteer Daruk and caused his chariot to be driven to their side; he thought that he should gratify them by going within the sight of these helpless persons. —2444

CHAUPAI

Then Krishna manifested himself in two forms, in one form he went to the king and in the other form he went to the Brahmin; both the king and the Brahmin performed extreme service and relinquished all the afflictions of their mind. —2445

DOHIRA

Krishna stayed there for four months happily and then he went back to his home causing the resounding of his trumpets. —2446

Krishna said to the king and the Brahmin with love, "The way in which all the four Vedas repeat my name, you may also repeat and listen to my Name." —2447

The Speech of Shukadeva addressed to the King Parikshat

SWAYYA

"O king! listen, how the Vedas eulogise Him and sing the praises of the Lord causing the relinquishment of all the domestic temptations; The Vedas says that the form and colour of that Lord are invisible. O king! I have never given you such an instruction; therefore abide this instruction in your mind." —2448

That Lord, has no form, no colour, no garb and no end; His praises are sung in all the fourteen worlds day and night; His love should be kept in mind in meditation, spiritual pursuits and in the bath; O king! he, whom the Vedas remember, He should always be remembered. —2449

The Lord, whose praises are sung with love by all, my father (Vyas) also used to sing His praises which I have heard; those who are of very low intellect, they only do not remember Him. In this way Shukadeva addressed the king, "O king! that Lord should always be remembered with love." —2450

SWAYYA

He, who is not realised on enduring many sufferings and wearing matted locks; who is not realised by getting education, by performing austerities and closing the eyes; and who cannot be pleased by playing upon several types of musical instruments and by dancing; that Brahman cannot be realised by any one without love. —2451

He is being searched by Surya and Chandra, but they could not know His mystery; even the ascetic like Rudra (Shiva) and also Vedas could not know His mystery; Narada also sing His praises on his *vina* (lyre), but according to the poet Shyam without love none could realise Krishna as Lord God. —2452

DOHIRA

When Shukadeva said this to the king, the king asked Shukadeva, "How this can happen that in his birth the Lord many remain in agony and Shiva himself may remain in comfort; kindly enlighten me on this episode." —2453

CHAUPAI

When the king said this to Shukadeva, then Shukadeva while replying said this; "The same thing also occurred in the mind of Yudhishtar and he had asked Krishna the same thing and Krishna had also explained this mystery to Yudhishtar." —2454

Speech of Shukadeva

DOHIRA

"O king! listen, the saints of God live in agony in this world, but ultimately they attain salvation and realise the Lord." —2455

SORATHA

"The devotees of Rudra always pass their life in the world comfortably, but they cannot attain salvation and always remain in transmigration." —2456

SWAYYA

When the demon named Bhasmasura heard about the kindness of Rudra from Narada, he served Rudra single-mindedly and pleased him; he without any fear, cut down his flesh, performed *homa* in fire; he was bestowed this boon that on the head of whomsoever he would place his hand, he would be reduced to ashes.—2457

SWAYYA

When he obtained the boon of placing his hand and reducing the person to ashes then that fool in the first place wanted to reduce Rudra to ashes and seize Parvati; then Rudra ran and with deception, he caused the reduction of Bhasmasura; therefore O king! you may tell me now whether you are great or God is great, who protected you. —2458

End of the description of "The Episode of the King of Mithila country, the Brahmin and the Killing of the Demon Bhasmasura" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Now begins the Description of the Striking of Leg by Bhrigu

SWAYYA

Once the seven sages sat together; they thought in their mind that Rudra was good, Brahma was good and Vishnu was the best of all; the play of all the three is infinite; none had been able to understand their mystery; in order to understand their tone, Bhrigu, one of the sages sitting there, went away. —2459

SWAYYA

He went to the house of Rudra; the sage said to Rudra, "You destroy the beings;" hearing this Rudra took up his trident; then that sage went to Brahma and said, "You repeat the reading of Vedas uselessly," Brahma also did not like these words; when he reached near Vishnu and seeing him sleeping, the sage struck him with his leg; Vishnu did not become angry and catching his feet, he said thus to him: —2460

Speech of Vishnu addressed to Bhrigu

SWAYYA

Enduring the blow of the leg smilingly, Vishnu said to the Brahmin, "My heart is (hard) like *vajra* and your foot might have been hurt; I ask for a boon from you; kindly forgive me for the crime and bestow on me this boon; 'Whenever I incarnate in the world, then the marks of your foot may remain imprinted on my waist'." —2461

SWAYYA

When Vishnu said this, the sage felt extreme delight; he came back to his hermitage after bowing before Him and the secret of Rudra, Brahma and Vishnu he brought home to every one and said that as incarnation of Vishnu was in reality the Lord (God); we should all remember him! —2462

SWAYYA

When Bhrigu on returning related all the episode to all of them, then all of them meditated on Krishna and found that Krishna was the ocean of infinite mercy and even the Vedas could not describe Him; Rudra keeps sitting with the rosary of skulls around his neck and making an ostentation; we shall not remember him and only remember Lord Krishna. —2463

SWAYYA

When Bhrigu, on coming back brought home this point to every one, then all of them remembered Krishna; just as the ghosts and fiends are considered unwelcome in *yajna*, in the same way, Rudra was established and it was also settled that by remembering Brahma, none will be able to realise him; therefore only meditate on Brahman and do not remember all the remaining ones. —2464

End of the chapter entitled "Description of the Episode of the Striking of Leg by Bhrigu" in Krishnavatar (based on *Dasham Skandapurana*) in Bachittar Natak.

Preparation of the Funeral Pyre by Arjuna for the Brahmin but Thinking of Burning Himself in it

CHAUPAI

One Brahmin in extreme agony said at the house of Krishna, "All my sons have been killed by Yama; O Lord! I am also alive in your kingdom." —2465

SWAYYA

Then Arjuna was filled with anger, looking at this lamentation and suffering; he thinking this, that he could not protect him, became shy and began to think of burning himself to death; at that time, Krishna reached there and making him understand, he mounted on the chariot and he started taking him alongwith him. —2466

On going, Krishna reached a place, where there was such a pitch dark, that if twelve suns could rise and then that darkness could have ended; explaining to the frightened Arjuna, Krishna said, "Do not be anxious; we shall be able to see the path in the light of the discus." —2467

CHAUPAI

They reached there where the Lord of all was sleeping on the bed of Seshanaga; seeing Krishna, He woke up and was extremely pleased. —2468

CHAUPAI

"O Krishna! how you have come here? I have been pleased on knowing this; when you go, take the Brahmin boys with you; sit down here for a while and give me the pleasure of your presence." —2469

Speech of Vishnu addressed to Krishna

CHAUPAI

When the boys came near Krishna, Vishnu said, "Go and return these boys and earn the praise in the world." —2470

Then Krishna came to Dwarka and returning the boys to the Brahmins, he obtained extreme pleasure; in this way, he saved the good men from burning fire and the saints sang the praises of the Lord. —2471

End of the chapter entitled "Preparation of the Funeral Pyre by Arjuna for the Brahmin and thinking of Burning Himself" in Krishnavatar in Bachittar Natak.

Now begins the Description of Krishna Playing with Women in Water

SWAYYA

Krishna reached the golden Dwarka, where within several places, the jewels and diamonds were studded; removing the fear of his mind, Krishna began to swim in the tank; taking the women with him and delivering the boys to the Brahmin, Krishna earned extreme approbation. —2472

SWAYYA

Krishna affectionately clung to the women in water; the women also, clinging to the limbs of the Lord, became intoxicated with lust; being absorbed in love, they became one with Krishna; the women are advancing to become one with Krishna, but they could not catch him at same time. —2473

SWAYYA

Being absorbed in the beauty of Krishna, they are all running from all the ten directions; they have applied saffron, in the parting of their hair, round mark on the forehead under he impact of lust they are running in and out their home; and shouting; "O Krishna! where have you gone after leaving us?"—2474

Someone is searching for Krishna, keeping illusion in her mind; those women are wearing several unique garbs, which cannot be described; they are repeating the name of Krishna as if they had not the slightest of shame; they are saying, "O Krishna! where have you gone after leaving us? Come within our sight." —2475

DOHIRA

Playing with Krishna for a long time, they became unconscious and in that unconscious state they saw this that they had got Krishna in their grip. —2476

The devotees of the Lord, listening to the discourse of love from the Lord, become one with him like the water being mixed with water. —2477

CHAUPAI

Then Krishna came out of water and he wore beautiful clothes; how should the poet describe his glory; seeing him even the god of love is fascinated by him. —2478

The women also wore beautiful garments and gave a great deal of charity to the Brahmins; whosoever eulogised the Lord there, they gave him there a good amount of wealth, removing his poverty. —2479

Now begins the Description of the Episode of Love

Speech of the Poet

CHAUPAI

I relate the praise of the devotees of the Lord and please the saints he, who will listen to this episode slightly, all his blemishes will be removed. —2480

SWAYYA

The war in which Tranavrata, Aghasura and Bakasura were killed and their faces were torn; the way in which chopping Shaktasura into bits and Kansa was caught and knocked down by catching him from his hair; the way in which the army of Jarasandh was churned and his pride was shattered, in the same way, Krishna wants to finish all the sins of those women. —2481

SWAYYA

Whosoever will sing the songs of Krishna with love, describe his glory in a nice way in poetry, discuss in his mind about the Lord on listening about Him from others, the poet Shyam says that he will not assume another body and transmigrate. —2482

Those who will sing the praises of Krishna and narrate him in poetry, will never burn in the fire of sin; all their anxieties will be destroyed and all their sins will end collectively; that person, who will touch the feet of Krishna, he will never assume the body again. —2483

SWAYYA

He, who will repeat the name of Krishna with love, who will give wealth etc., to the person remembering him, who will absorb his mind in the feet of Krishna, abandoning the tasks of the householder, then all the sins of the world will bid adieu to his mind. —2484

Though one was not absorbed in love, he endured, many sufferings on his body and performed austerities; though he received instructions about the recitation of the Vedas at Kashi, but did not comprehend its essence; though thinking this he gave in charity all his wealth that the Lord will be pleased, but he who has loved the Lord from the core of his heart, he only realises the Lord. —2485

What then, if some crane-like devotee had been performing heresy by closing his eyes and showing it to the people; someone might have been taking bath at all the pilgrim-stations like a fish; has he ever been able to realise the Lord? The frog croaks day and night, the birds always fly, but the poet Shyam says that inspite of repeating (the name) and running hither and thither, none has been able to please Krishna without love. —2486

He, who eulogises the Lord, coveting for wealth, and dances without loving Him, he could not realise the path leading towards the Lord; he who passed all his life in mere sporting, and did not know the essence of knowledge, he also could not realise the Lord how can one realise Lord Krishna, without loving Him? —2487

Those who meditate in the forest, they ultimately, getting tired come back to their homes; the adepts and the sages have been seeking the Lord through contemplation, but that Lord could not be realised by any one; all the Vedas, Katebs (Semitic scriptures) and the saints say this that whosoever has loved the Lord, he has realised Him. —2488

SWAYYA

I am the son of a Kshatriya and not of a Brahmin who may instruct for performing severe austerities; how can I absorb myself in the embarrassments of the world by leaving you? Whatever request I am making with my folded hands, O Lord! kindly be Graceful and bestow this boon on me that whenever my end comes, then I may die fighting in the battlefield. —2489

DOHIRA

In the year 1745 of the Vikram era in the Sudi aspect of the moon in the month of Sawan, in the town of Paonta at the auspicious hour on banks of the flowing Yamuna (this work has been completed). —2490

I have composed the discourse of the tenth part (*skandha*) of *Bhagavat* in the vernacular; O Lord! I have no other desire and have only the zeal for the war fought on the basis of righteousness. —2491

SWAYYA

Bravo to the soul of that person, who remembers the Lord through his mouth and reflects in his mind about the war of righteousness who considers this body as transient, ascends the boat of Lord's Praise and ferries across the dreadful ocean of the world; who makes this body as the abode of forbearance and enlightens it with the lamp of intellect and who taking the broom of knowledge in his hand sweeps away the rubbish of cowardice. —2492

Benign end of "The Description of the Twenty-first Incarnation i.e., Krishna" (based on *Dasham Skandapurana*) in Bachittar Natak.

NARA (ARJAN) INCARNATION

CHAUPAI

Now I enumerate the twenty-second incarnation as to how he assumed this from; Arjuna became the Nara incarnation, who conquered the warriors of all the world. —1

In the first place, he by killing all the warriors wearing unfailing coat of mail, removed the anxiety of his father Indra; then he fought a battle with Rudra (Shiva) the king of ghosts, who bestowed a boon on him. —2

Then he redeemed Duryodhana and burnt the king of Gandharvas in the fire of the Khandav forest; all these could not comprehend his secret. —3

My mind fears the enlargement of this *Granth* (Book) by relating all these stories, therefore I have said it in brief and the poets will themselves improve my mistakes. —4

He conquered all the places, where several proud Kauravas lived; he pleased Krishna and obtained the certificate of victory from him. —5

He killed Bhishma, the son of Ganga and Karana, the son of Surya after fighting a dreadful war with them; he conquered the mighty warrior Duryodhana and obtained the eternal kingdom. —6

Upto which point I should narrate this story, because I greatly fear the enlargement of this volume; what should I think of the long story? I say only this that Arjuna was the twenty-second incarnation.

End of "The Description of the Twenty-second
Incarnation Nara (Arjan)" in
Bachittar Natak.

BUDDHA INCARNATION

Now I describe the Buddha incarnation as to how the Lord assumed this form; Buddha incarnation is the name of that one, who has no name, no place and no village. —1

He, whose name and place are not described, he is only known as the Buddha incarnation; no one has accepted his saying in the Iron Age, which visualises the beauty only in stone (idols). —2

DOHIRA

Neither he is beautiful nor does any working; he consider the whole world like stone and calls himself the Buddha incarnation. —3

End of "The Description of Buddha, the
Twenty-third Incarnation" in
Bachittar Natak. —23

NIHKALANKI (KALKI) INCARNATION

CHAUPAI

Now I, purging my intellect, relate the story with full concentration of Kalki, the twenty-fourth incarnation and describe his episode, while amending it. —1

When the earth is pressed downward by the weight of sin and her suffering becomes indescribable; several types of crimes are committed and the mother sleeps for the sexual enjoyment with her son in the same bad. —2

The daughter unhesitatingly enjoys with her father and the sister embraced her brother; the brother enjoys the body of the sister and the whole world relinquishes the wife. —3

The whole subjects become hybrid and no one knows the other; the beautiful women are engrossed in adultery and forget the real love and the traditions of religion. —4

In every home, in the dark night of falsehood, the phases of the moon of truth are hidden; the crimes are committed everywhere and the son comes to the bed of his mother and enjoys her. —5

The truth is not seen even on search and the mind of everyone is absorbed in falsehood; in every home, there will be separate tenets and no one will even touch the Shastras and Smritis. —6

There will neither be a true Hindu nor a true Muslim; there will be diverse ideas in every home; no one will follow the established religious paths and will oppose the sayings of each other. —7

The earth will be pressed underneath with weight and no one will follow the religious tenets; there will be different beliefs in every home and no one will follow only one religion. —8

DOHIRA

There will be different beliefs in every home; no one will follow only one belief; there will be a great increase in the propagation of sin and there will be no *dharma* (piety) anywhere. —9

CHAUPAI

The subjects will become hybrid and no Kshatriya will be seen in the whole world; all will do such things that they will all become Shudras. —10

Hinduism and Islam will be relinquished and in every home there will be diverse beliefs; no one will listen to the ideas of another one; no one will remain with anyone. —11

All will proclaim themselves as Lord and no younger one will bow before the elder one; in every home, there will be a different belief and in every house will be born such people who will declare themselves as Ram. —12

No one will study Puranas even by mistake and will not catch the holy *Quran* in his hand; he, who will catch the Vedas and Katebs, he will be killed by burning him in the fire of cowdung. —13

The story of sin will become prevalent in the whole world and the *dharma* will flee from hearts of the people; there will be different beliefs in homes, which will cause the *dharma* and love to fly away. —14

Such notions will become prevalent that all will become Shudras; there will be no Kshatriyas and Brahmins and all the subjects will become hybrid. —15

The Brahmin-women will live with Shudras; the Vaishya-women will reside in the homes of Kshatriyas and the Kshatriya-women in the homes of Vaishyas; the Shudra-women will be in the homes of Brahmins. —16

The subjects will not follow only one religion, and there will be disobedience to both the scriptures of Hinduism and Semitic religions; various religions will be prevalent in various homes and none will follow the one and the same path. —17

GITA MALTI STANZA

When various religions will prevail in every home and all will walk in their pride and none of them will bow before any other; there will be the birth of new religions every year and the people even by mistake will not worship gods, manes and *pirs*. —18

Forgetting the gods and *pirs,* the people will call themselves God; several kinds of people will get together and spread various types of rumours; these new religions will continue for one or two months or even half a month and will ultimately end themselves like the bubbles of water. —19

Finding faults with the religions of Vedas and Katebs, they will be forsaken and the people will recite *mantras* and *yantras* according to their own interest; people will not be allowed to utter the names of Vedas and Katebs and no one will give even a cowrie in charity. —20

Forgetting the actions of *dharma*, the sinful actions will be committed and the money will be procured even by killing the son or friend; new religions will arise always and these religions will be followed without the Name of the Lord. —21

Some religions will continue for one or two days and on the third day these religions taking birth on account of power will die their own death; again on the fourth day new religions will arise, but they will all be without the idea of salvation. —22

The men and women will perform the works of deceit here and there; many *mantras*, *yantras* and *tantras* will spring up; leaving the canopies of religion, the Kshatriyas will run away from fighting, and Shudras and Vaishyas will catch hold of weapons and arms and thunder in the battlefield. —23

Leaving the functions of Kshatriyas, the kings will perform disgraceful tasks; the queens, leaving the kings, mix up with the low social orders; Shudras will be absorbed with the Brahmin girls and the Brahmins will also do likewise; seeing the daughters of the prostitutes, the great sages will lose their forbearance. —24

The honour of religion will fly away and there will be sinful acts at every step; the gurus will enjoy the wives of their disciples and the disciples will absorb themselves with the wives of their gurus; no attention will be paid to foolishness and wisdom and the head of the speaker of truth will be chopped; the falsehood will reign supreme. —25

BRIHAD NARAAJ STANZA

Forbidden works will always be performed; the saints abandoning the path of *dharma*, will look for the path of prostitutes; the friendship of a queer type will wash and destroy the sanctity of friendship; the friends and enemies will go together for their self-interest. —26

Amongst the works of the Iron Age will be the eating of the uneatables, the things worth concealing will come in the open and the *dharma* will be realised from the paths of unrighteousness, the kings of the earth will do the work of destroying *dharma*; the life of *adharma* will be considered authentic and the bad actions will be considered worth doing. —27

The people will neglect religion and the bad religious path will prevail everywhere; forsaking the *yajnas* and the repetition of the Name, people will repeat the worthless *mantras*; they will unhesitatingly consider the actions of *adharma,* as *dharma;* the saints will roam with dubious mind and the wicked people will move fearlessly. —28

The people will perform the actions of *adharma*, abandoning the actions of *dharma*; the kings will forsake the weapons of bow and arrows; making the announcement of wicked actions, the people will roam unashamedly; there will be misconduct on the earth and the people will perform useless tasks. —29

TARU NARAAJ STANZA

Castelessness will be the caste and all will forsake the refuge of the Lord. —30

All the people will forsake good actions and will absorb themselves in wicked actions. —31

All of them will abandon the remembrance of the Name of the Lord, and will remain absorbed in sexual enjoyment. —32

They will not feel shy (of the wicked acts) and will refrain from the bestowal of charity. —33

They will not meditate on the Feet of the Lord and only the tyrants will be hailed. —34

All of them will go to hell and ultimately repent. —35

All of them will ultimately repent on losing *dharma*. —36

They will abide in hell and the messengers of Yama will frighten them. —37

KUMAR LALIT STANZA

Performing wicked deeds, the people will not even by mistake remember the Name of the Lord; they will not give alms, but otherwise will loot the saints. —38

They will not return the borrowed debt-money and will not even give the promised amount in charity; they will not remember the Name of the Lord and such persons will specially be sent to hell. —39

They will not remain stable in their religion and will not do in accordance with their utterance; they will have no affection for their mother and the people will become subservient to their wives. —40

The uneatable will be eaten and people will visit the unworthy places; the people will utter the unutterable words and will not care for anybody. —41

They will perform unrighteous acts and will not have any fear of their parents or any other; they will act on ill-advice and will not seek good advice. —42

They will perform acts of unrighteousness and will loss their *dharma* in illusions; they will all be entrapped in the noose of Yama and ultimately reside in hell. —43

The people being engrossed in misconduct, will abandon good conduct and run away; they will forget all the disciplines and engross themselves in sinful actions. —44

The people intoxicated with wine and attachment will perform uncivilised acts and being absorbed in lust and anger, they will dance unashamedly. —45

NAG SAROOPI STANZA

No one will perform the rituals enjoined by religion and the people will quarrel amongst themselves in useless matters; they will engross themselves in evil actions to such an extent that they will totally forsake the religion and truth. —46

They will not study Puranas and Epics and will also not read the holy *Quran*; they will perform such acts of *adharma*, that even *dharma* will also feel frightened. —47

The whole earth will assume only one caste (of sin) and the trust in religion will be finished; there will be new sects in every home and the people will adopt only misconduct. —48

There will be new sects in every home; there will be new paths on the earth; there will be the reign of *adharma* and *dharma* will be exiled. —49

There will be no impact of knowledge on any one and *dharma* will flee in the face of *adharma*; the wicked acts will be greatly propagated and *dharma* will fly away with wings. —50

The deceit will be appointed as judge and the simplicity will fly away; the whole world will be absorbed in vicious acts and the good acts with speed away. —51

RAMAAN STANZA

The people will pay attention to wicked things forsaking the good ones. —52

They will be filled with illusions and will abandon the approbation. —53

They will do wicked deeds and quarrel uselessly amongst themselves. —54

They will recite the evil *mantras* and will establish the uncivilised notions. —55

SOMRAJI STANZA

The sages will be noticed to have performed sinful acts in various countries; they will abandon the path enjoined by the Vedas and only select the impure and false rituals. —56

The men and women will forsake *dharma* and absorb themselves in sinful deeds and the great sinners will become the administrators. —57

They will commit sins beyond their power and will perform wicked deeds in accordance with their conduct. —58

The new sects will arise always and there will be great misfortunes. —59

PRIYA STANZA

People will not worship the Lord, the remover of all sufferings. —60

The injunctions of Vedas will not be considered authentic and the people will describe various other religions. —61

No one will accept the advice of the holy *Quran* and no one will be able to see the Puranas. —62

No advice of *mantra* will be followed for more than one or two days. —63

GAHA STANZA SECOND

The performers of wicked deeds will have no fear of *adharma* and illusions and such people will never be able to enter the abode of gods. —64

The people engrossed in wrong notions will not be able to understand the reality; their desires will not even be satisfied by the rain of wealth and they will still covet for more wealth. —65

The people being intoxicated will consider it legitimate to enjoy the wives of others; both the utterance and deed will be filled with vices and there will be complete abandonment of shame. —66

People will bedeck themselves with wicked deeds and even forsake their shame; though exhibiting it; their daily routine will be full of wicked inclinations and they will abandon righteousness. —67

CHATURPADI STANZA

The people will always perform wicked deeds and abandoning good acts they will be inclined greatly towards vicious *karmas;* they will not accept Vedas, Katebs and Smritis and dance unashamedly; they will not recognise any of their gods and goddesses and even their own sayings; they will always be absorbed in evil acts; they will not accept the advice of their Guru; they will not describe any acts of goodness and will ultimately go to hell. —68

By not worshipping the goddess and being absorbed in vicious acts, the people will perform the inexpressible task; they will not believe in God and even the sages will perform the vicious acts; being dejected with the religious rituals, the people will not recognise anyone and remain absorbed with the wives of others; not caring for any one's utterance and becoming extremely ignorant they will ultimately go to reside in hell. —69

They will always adopt new sects and without remembering the Name of the Lord, they will not have any faith in Him; forsaking the Vedas, Smritis and *Quran* etc., they will adopt new paths; being absorbed in the enjoyment of the wives of others and relinquishing the path of truth, they will not love their own wives; having no faith in the One Lord, they will worship many and ultimately go to hell. —70

Worshipping the stones, they will not meditate on the One Lord; there will be prevalent the darkness of many sects; they will desire for poison, leaving the ambrosia, they will name the evening time as early morn; absorbing themselves in all the hollow religions, they will perform evil deeds and reap the reward accordingly; they will be tied and despatched to the abode of death, where they will receive the suitable punishment. —71

BELA STANZA

The people will perform useless tasks and not the meaningful ones; they will neither remember the Name of the Lord nor ever give anything in charity; they will always leave one religion and eulogise the other one. —72

One sect will die out everyday and the other one will become prevalent; there will be no religious *karmas* and the situation of the earth will also change; the *dharma* will not be honoured and there will be the propagation of sin everywhere. —73

The people of the earth, leaving their religion, will be engrossed in very great sinful acts and when all will become defiled on account of sinful acts, even the rain will not fall on the earth, everyone will slander the other and move away after deriding. —74

Forsaking the respect and honour of others, none will accept the advice of any other; there will be the calumniation of the parents and the low people will be considered as high ones; there will be no fear of the religion and all the subjects will belong to only one category of the corrupt ones. —75

GHATTA STANZA

The people will commit many sins and will not even do one task of righteousness; the six *karmas* will be finished from all the homes and no one, on account of not doing good deeds, will enter the region of immortality and all will obtain the position of degradation. —76

Not even performing one act of righteousness, all will commit sinful acts; they will move in the world unashamedly; they will earn through sinful acts and suffer catastrophes and will remain powerless and will not be able to ferry across the sea of sin. —77

DOHIRA

New sects will arise at various places and the impact of *dharma* will end; the goodness will remain concealed and the sin will dance everywhere. —78

NAVPADI STANZA

Here and there all will leave the religious injunctions and the remembrance of the Name of the Lord and perform the sinful acts; the stone-idols will be worshipped and only on them incense, lamp-lights and sandal will be offered. —79

Here and there, forsaking the religious injunctions, people will run away; they will be absorbed in sinful acts; no religion will remain visible and the sin will become fourfold. —80

Forsaking their religious injunctions, the people will run away in such a way as if they had seen a bad dream; all the people will abandon their wives and will repeat evil notions. —81

Because of the prevalence of sin in all the four directions, no one will be able to remember the Lord; the sinful tendencies will prevail in such a way that all the religious acts will be finished in the world. —82

ARIL SECOND

Because of the birth of *adharma* here and there, the *dharma* will get wings and fly away; the bad people will roam here and there and the turn of *dharma* will never come. —83

The people will make meaningless all the meaningful things and will never let the notion of religious *karmas* enter their mind; forgetting the activities of *dharma*, they will propagate about sin here and there. —84

KULAK STANZA

They will not perform the acts of *dharma*; they will not utter the Name of the Lord; they will enter the houses of others and churning water, they will try to realise the essence. —85

Without understanding the real meaning, they will deliver useless speeches and adopting the temporary religions, they will never talk about the truth. —86

Entering the houses of others, they will roam and speak here and there and will remain absorbed with other women. —87

Coveting for wealth, they will go for theft during the night; they will be destroyed collectively and will go to hell. —88

Because of their such like sinful acts, no *dharma* will be left in the world; the parents will not enter the houses, being frightened. —89

The disciples will turn away form their Guru and the servants will leave the king; the wife, relinquishing her husband, will also forget the Lord. —90

Because of the new types of *karmas*, the illusions will increase; the whole world will become sinful and no person repeating the Name or performing austerities, will be left in the world. —91

PADMAVATI STANZA

The sinners will be seen on all sides, there will be no meditation on the Lord; even then there will be great jealousy with one another; those who go to the wives of others and commit sinful acts will have no beliefs in gods and manes; even then the sinners will remain religious leaders; none will talk on the face, but slander others at the back. —92

Without doing good work and forsaking the traditional religion of the clan, the people even then will be called good persons; the people will consider those persons good, who will always remain anxious, coveting in their mind for the sexual enjoyment; the people will follow the vicious doctrines under the impact of great greed and attachment; they will have no love for their parents and will be rebuked by their wives. —93

The pious ones will be seen performing bad acts and even then they would like to be called good ones; all of them will be under the impact of their women and remaining without intellect, will not shirk from the performance of bad *karmas*; they will roam here and there uttering uncivilised words and will also dance unashamedly. —94

KILKA STANZA

They will commit new sins and talking about the blemishes of others, they themselves will pretend to remain pure; the followers of the religions will forsake the world and run away and there will be the propagation of the sinful activities here and there. —95

All of them will roam, committing sinful acts and the activities of recitation and worship will flee from the world; they will not have any faith in gods and manes and will consider all others inferior to them. —96

MADHUBHAAR STANZA

The *dharma* will run away and there will be propagation of evil *karmas*; there will not remain any propriety of conduct in the world. —97

The powerful people will always commit bad deeds and the *dharma* will flee alongwith good acts. —98

Forsaking good character, all will be absorbed in bad conduct and wonderful activities will become apparent at several places. —99

Not absorbing themselves with the sexual enjoyment with their wives, they will have sexual relations with their unbecoming daughters. —100

The whole society will be on the run for the abandonment of shame; *adharma* will increase and *dharma* will decrease. —101

Forsaking *dharma*, the people will have sexual enjoyment with prostitutes; the illusions will increase and the *dharma* will run away. —102

In all the countries, amongst the sinful kings, no follower of *dharma* will be left. —103

The saints, in their fear, will be seen in depression here and there the sin will reign in all the houses. —104

HARIGEETA STANZA

Somewhere there will be very great sins like the top of Dronagiri mountain; all the people will abandon *dharma* and live in the flashing lightening of illusion; somewhere the Shudras, bedecked with weapons will conquer the earth and somewhere the Kshatriyas, forsaking the weapons and arms, will be running hither and thither; there will be the prevalence of different types of activities. —105

The kings of various countries will engross themselves in sinful actions; the individuals will roam unashamedly, abandoning their shame; the religious injunction will speed away; somewhere the Brahmins will touch the feet of Shudras; somewhere the thief will be released and a pious man will be caught and his wealth will be looted. —106

TRIBHANGI STANZA

The whole world will become sinful, there will be none performing austerities; in all countries the unestablishable things will be established; the jealous persons will roams hither and thither; absorbed in sinful activities many sects, originators of vices, will come in vogue; because of the greed in their mind, the people will run here and there, but they will not realise anything.—107

Leaving the religion of the Lord. all will adopt evil ways, but without the actions related to the Lord everything will be useless; without understanding the secret, all the *mantras*, *yantras* and *tantras* will become useless; the people will not repeat the Name of the supremely heroic, unconquerable and incomprehensible goddess; they will remain absorbed in wicked deeds and morbid intellect, being devoid of the Grace of the Lord. —108

HEER STANZA

The fools will become full of qualities and the wise will lose intellect; the Kshatriyas, leaving the superb *dharma*, will consider the vices as the real *dharma*; falsehood, sin and anger will receive respect and the individuals, absorbed in *adharma* and engrossed in anger will flourish. —109

Absorbed in the love of wicked women, the people will not adopt virtues; they will honour the wicked people, leaving aside the good conduct; the groups of people, devoid of beauty, will be seen absorbed in sinful acts and will be under the impact of women devoid of *dharma*. —110

PADHISHTAKA STANZA

The sins have spread over the world and the intellect and religion have become powerless; the beings of various countries are engrossed in sinful acts. —111

The people look like the stone-images and somewhere the dialogues are held with power of intellect; there are many sects of men and women and the meaningful is always becoming meaningless. —112

MAARAH STANZA

People will love wicked and vicious women and undoubtedly the women may have taken birth in superior clans, but they will indulge in fornication; the women multi-coloured like flowers and like delicate creepers will look like the heavenly damsels coming down. —113

The men will look to their interest secretly and all will act like robbers; they will not accept the Shastras and Smritis and will only talk in an uncivilised way; their limbs will decay because of leprosy and they will be subjected to fatal diseases; these people will roam on the earth unashamedly like animals as if they had come from hell and incarnated on earth. —114

DOHIRA

All the subjects became hybrid and none of the castes had remained in tact; all of them obtained the wisdom of Shudras and whatever the Lord desires, will happen. —115

DOHIRA

There had been no remnant of *dharma* and all the subjects became hybrid; the kings became the propagators of sinful acts and the *dharma* declined. —116

SORATHA

The *dharma* was not visible in the world and the sin greatly prevailed in the world; every one forgot *dharma* and the whole world was drowned upto the throat. —117

The impossible Iron Age has come; in what way the world will be saved? Till the time they are not imbued in the love of the One Lord, up to that time there will be no safety from the impact of the Iron Age. —118

HANSA STANZA

The sinful acts increased here and there and the religious *karmas* ended in the world. —119

The sin increased to a large extent in the world and the *dharma* took wings and flew away. —120

New things began to happen always and there were misfortunes here and there. —121

The whole world began to perform the contrary *karmas* and the universal religion ended from the world. —122

MAALTI STANZA

Wherever you see, there are only people committing wicked deeds and no one who accepts religion is seen. —123

Upto the limit where we can see and listen, the whole world appears as sinner. —124

Because of vicious *karmas*, the *dharma* has fled away and no one talks about the *havana* and *yajna*. —125

All have become wicked and unrighteous; there is no meditation anywhere and only the duality resides in their minds. —126

ATMAALTI STANZA

There is no worship and offerings anywhere; there is no discussion about Vedas and Smritis anywhere; there is no *homa* and charity anywhere and nowhere the restraint and bath are seen. —127

No discussion about Vedas, no prayer, no Semitic scriptures, no rosary and no sacrificial fire are seen anywhere. —128

The contrary religious actions, feelings, secrets, rites, custom, discussions, worship and offerings are only visible. —129

The strange clothes, speech, arms, weapons, rites, customs, love, king and his justice are visible. —130

ABHIR STANZA

The king and saints etc., are engaged in evil acts and with sins in their hearts, they are doing disservice to *dharma*. —131

All the people have become cruel, characterless, sinners and hard-hearted; they do not remain stable even for half a moment and keep the desires of *adharma* in their mind. —132

They are extremely ignorant, sinners, doing disservice to *dharma* and without belief in *mantras*, *yantras* and *tantras*. —133

With the increase of *adharma*, *dharma* became fearful and fled away; new activities were introduced and the wicked intellect spread on all the four sides. —134

KUNDARIA STANZA

Several new paths were initiated and *adharma* increased in the world, the king and also his subjects performed evil acts and because of such conduct of the king and his subjects, and the character of men and women the *dharma* was destroyed and the sinful activities were extended. —135

The *dharma* disappeared from the world and the sins became prevalent apparently; the king and his subjects, the high and low all of them adopted the activities of *adharma*; the sin increased greatly and the *dharma* disappeared. —136

The earth agonised by sin trembled and began to weep while meditating on the Lord; overburdened by the weight of sin it lamented in various ways before the Lord. —137

SORATHA STANZA

The Lord instructed the earth and saw her off; He reflected on the measure to be adopted for finishing the burden of the earth. —138

KUNDARIA STANZA

For the protection of the helpless and suffering humanity the Lord Himself will take some measure and He will manifest Himself as the Supreme *Purusha*; for the protection of the lowly and for ending the burden of the earth, the Lord will incarnate Himself. —139

At the end of the Iron Age and by the very beginning of Satyuga, the Lord will incarnate Himself for the protection of the lowly and will perform wonderful sports and in this way the incarnated *Purusha* will come for the destruction of the enemies. —140

SWAYYA STANZA

For the destruction of the sins, he will be called the Kalki incarnation and mounting on a horse and taking the sword, he will be glorious like a lion coming down from the mountain; the town of Sambhal will be very fortunate because the Lord will come there in "Hari Mandir." —141

Seeing his unique form, the gods and others will feel shy; he will kill and reform the enemies and start a new religion in the Iron Age; all the saints will be redeemed and no one will suffer any agony; the town of Sambhal will be very fortunate, because the Lord will manifest Himself there. —142

After killing the huge demons, he will cause his trumpet of victory to be sounded and killing thousands and crores of tyrant, he will spread his fame as Kalki incarnation; the place where he will manifest Himself, the condition of *dharma* will begin there and the mass of sins will fly away; the town of Sambhal will be very fortunate, because the Lord will manifest Himself there. —143

The Lord will get infuriated on seeing the pitiable plight of the talented Brahmins and taking out his sword, he will cause his horse to dance in the battlefield as a persistent warrior; he will conquer the great enemies and all will eulogise him on the earth; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —144

Seshanaga, Indra, Shiva, Ganesh, Chandra, all of them will eulogise Him; the Ganas, the ghosts, fiends, imps and fairies, all of them will hail Him; Nara, Narada, Kinnars, Yakshas, etc., will play on their lyres in order to welcome him; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —145

The sounds of drums will be heard; the tabors, the musical instruments, rababs and conches etc., will be played and hearing the sounds of large and small drums, the enemies will become unconscious; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —146

He will look splendid with bow, arrows, quiver etc., he will hold the lance and spear and his banners will wave; the Ganas, Yakshas, Nagas, Kinnars and all famous adepts will eulogise Him; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —147

He will kill in very great numbers using his sword, dagger, bow, quiver and armour; he will strike blows with his lance, mace, axe, spear, trident etc., and use his shield; in His fury, He will shower arrows in the war; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —148

Seeing his powerful beauty and glory, the tyrants will flee like the leaves flying before the strong gust of wind; wherever He will go, the *dharma* will increase and the sin will not be seen even on seeking; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —149

With the discharge of the arrows from His bow, the warriors will fall down in perplexity and there will be many powerful spirits and dreadful ghosts; the famous Ganas and adepts will eulogise Him by repeatedly raising their hands; the town of Sambhal will be very fortunate where the Lord will manifest Himself. —150

Seeing his charming form and limbs, the God of Love will feel shy and the past, present and future, seeing Him, will stay at their place; for the removal of the burden of the earth, He will be called Kalki incarnation; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —151

He will appear magnificent after removing the burden of the earth; at that time, very great warriors and persistent heroes, will thunder like cloud; Narada, ghosts, imps and fairies will sing his song of victory; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —152

He will look splendid in the battlefield after killing the great heroes with His sword; knocking down corpses upon corpses, He will thunder like clouds; Brahma, Rudra and all animate and inanimate objects will sing the declaration of His victory; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —153

Looking at His sky-reaching banner all the gods and others will become fearful; wearing His aigrette and holding his mace, lance and sword in His hands, He will move hither and thither; He will propagate His religion in the Iron Age for destroying the sins in the world; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —154

The mighty-armed Lord, taking up His sword in His hand will show His Superb Form in the battlefield and seeing His extraordinary Glory, the gods will feel shy in the sky; the ghosts, imps, fiends, fairies, Ganas, etc., will together sing the song of His victory; the town of Sambhal will be very fortunate, where the Lord will manifest Himself. —155

The trumpets will sound at the time of war and they will cause the horses to dance; the warriors will move taking with them the bows and arrows, maces, lances, spears tridents, etc., and looking at them the gods, demons, imps, fairies, etc., will become pleased; the town of Sambhal will be very fortunate where the Lord will manifest Himself. —156

KULAK STANZA

O Lord! Thou art the king of kings, most beautiful like lotus, extremely Glorious and manifestation of the desire of the mind of the sages. —157

Forsaking good actions, all will accept the enemy's *dharma* and abandoning the forbearance, there will be sinful actions in every home. —158

Wherever we shall be able to see, only sin will be visible everywhere instead of the Name of the Lord, both in water and on plain. —159

Even after searching in every home, no worship and prayer and no discussion on Vedas will be seen or heard. —160

MADHUBHAAR STANZA

The vicious conduct will be visible in all the countries and there will be meaninglessness instead of meaningfulness everywhere. —161

Evil actions were committed throughout the country and everywhere there was injustice instead of justice. —162

All the people of the earth became Shudras and all were absorbed in base acts; here was there only one Brahmin, who was full of virtues. —163

PAADHARI STANZA

A Brahmin always worshipped that goddess, who had chopped the demon named Dhumar Lochan into two parts, who had helped the gods and even saved Rudra. —164

That goddess had destroyed Shumbh and Nishumbh, who had even conquered Indra and made him poor; Indra had taken refuge with the Mother of the world, who had made him king of the gods again. —165

That Brahmin worshipped that goddess night and day, who in her fury had killed the demons of the nether-world; that Brahmin had a characterless (prostitute) wife in his home; one day she saw her husband performing the worship and presenting offerings. —166

Speech of the Wife addressed to the Husband

"O fool! why are you worshipping the goddess and for what purpose you are uttering these mysterious *mantras*? Why are you falling at her feet and deliberately making an effort for going to hell?" —167

"O fool! for what purpose you are repeating her Name? And do you not have any fear while repeating her Name? I shall tell the king about your worship and he will exile you after arresting you." —168

That vile women did not know that the Lord had incarnated Himself for the protection of *dharma*; she did not know that for the destruction the people with the wisdom of the Shudras and for making the people cautious, the Lord had incarnated Himself as Kalki. —169

He rebuked his wife, realizing her welfare and because of the fear of public discussion, the husband kept silent; on this, that women got enraged and going before the king of the town of Sambhal, she related the whole episode. —170

She showed the worshipping Brahmin to the king and the Shudra king getting infuriated, arrested him and giving him the hard punishment, the king said, "I shall kill you, therefore abandon the worship of the goddess." —171

Speech of the Shudra King

"O Brahmin! throw away this material of worship in the water, otherwise I shall kill you today; abandon the worship of the goddess, otherwise I shall chop you into two parts." —172

Speech of the Brahmin addressed to the King

"O king! I am telling you the truth; you may cut me into two parts, but I cannot leave the worship of the goddess; you may cut my body into one thousand parts without hesitation, I shall not let you have the feet of the goddess." —173

Hearing these words, the Shudra king fell upon the Brahmin like the demon Makraksha on the enemy; the blood gushed out from both the eyes of the Yama-like king. —174

That foolish king called his servants and said, "Kill this Brahmin." Those tyrants took him to the temple of the goddess. —175

Tying the bandage before his eyes and tying his hands, they took out the glistening sword; when they were about to strike the blow with sword, then that Brahmin remembered Kal (Immanent Brahmin). —176

When the Brahmin mediated on Kal (Immanent Brahmin), then he appeared before him and said, "Do not worry in your mind, I shall kill many enemies for your sake." —177

Then a dreadful sound was heard from the basement of the temple and Kalki incarnation manifested Himself; he was tall like the palm tree; He had bedecked His waist with quiver and he was riding on a beautiful horse. —178

SIRKHANDI STANZA

There was a loud sound and the heroic spirits began to dance tying small bells round the ankles; the maces, tridents, quivers and lances swung up and waved like the dark clouds of Sawan. —179

The army (with Kalki) had worn beautiful garments and that three hundred hands high Kalki drew out his double-edged sword; the horses sprung like leopards and began to rotate. —180

The trumpets were sounded and the armies confronted each other; the warriors advanced through the armies; they sprang and revolved and the swords were struck with jerks. —181

SAMANKA STANZA

Seeing him, all ran away; everyone coveted to see him. —182

Seeing his powerful form, the sun is feeling shy and his effulgence is mocking the powerful light. —183

The persistent warriors in rage are inflamed like the furnace; the powerful group of warriors is even scoffing at the sun. —184

The soldiers of the king advanced in rage and they were holding their arms and weapons in their hands. —185

TOMAR STANZA

Imbued with the idea of fighting, getting enraged, the warriors riding the horses are swinging their arms and weapons. —186

In their fury, they are grinding their teeth and talking in themselves and filled with ego these warriors are discharging their arrows. —187

Kalki, getting infuriated caught hold of His axe in his long arms and with its slightest blow four hundred warriors died and fell down. —188

BHARTHUAA STANZA

The drums sounded, the horses swung and the warriors thundered. —189

The thundering warriors discharged arrows, their shields were raised and the rhythmic sound was heard. —190

The daggers glistened, the flaming fires blazed and the flames rose high. —191

The blood oozed out from the wounds, which demonstrated the zeal of the warriors; they ran and fell in the multitude. —192

The helmets broke, the drums sounded and the heavenly damsels danced in consonance with the tune. —193

The limbs were chopped and they fell down and because of the discharged arrows, the warriors were tossed about violently. —194

The warriors fought bravely and the cowards ran away; the heroic fighters were filled with anger and malice. —195

With the discharge of the arrows, the cowards ran away and the zeal was exhibited by the oozing wounds. —196

The limbs and corpses of the warriors engaged in war fell up and down. —197

The shields gleamed and seeing the chopped heads, Shiva began to dance and wear the rosaries of skulls. —198

The horses sprang and the warriors seeing the corpses and chopped heads got pleased. —199

The swords saturated with hot blood glistened and Shiva danced and laughed. —200

The warriors, getting together, began to discharge arrows and taking their gleaming shields they began to wed the heavenly damsels. —201

The intoxicated sound is rising from all the four sides and the chopped limbs are falling down in the battlefield. —202

The warriors are fighting with each other will great zeal and the musical instruments are being played in the battlefield. —203

The tips of the arms and weapons are entering the bodies and the Kshatriyas are striking their arms and weapons in the battlefield. —204

The warriors falling on the earth and then swinging up and fighters are shouting for water. —205

The directions have disappeared by the discharge of arrows; the warriors are falling and the cowards are running away. —206

The Shiva while dancing and playing his tabor is roaming and wearing the rosaries of skulls. —207

The heavenly damsels are dancing and with the dreadful fighting by warriors and running away by the cowards, there is a break in the tune. —208

The warriors fall on being struck by the arrow and the headless trunks of the warriors are being chopped through the middle. —209

The blood-spilling warriors are fighting with double zeal and with the blows of the arms, the canopies of the warriors being cut down, are falling. —210

The tips of the striking arms are piercing the bodies; the horses are neighing and the warriors are thundering. —211

The shields and the armours are being cut; the warriors are falling on the earth and getting up while swinging. —212

The hands have fought with hands; the young soldiers being chopped and the arrows, flying numerously are being planted in the bodies. —213

ANOOP NIRAAJ STANZA

Seeing the unique beauty, the warriors are getting infuriated and wearing their weapons are reaching in the war-arena; the warriors are inflicting wounds from both the sides and are hoping to get the declaration of victory; with the breakage of weapons, their bright tips are being seen. —214

The warriors rotating while roaming, are raising dreadful sounds; seeing the glory of the warriors, the cowards are running away; Shiva is engaged in Tandava dance and the daggers are colliding with one another producing various types of sounds. —215

The sons of the demons, getting frightened are running away and the sharp arrows are being discharged on them; the Yogins are dancing in the fourteen directions and all the directions and the Sumeru mountain are trembling. —216

All the warriors of Shiva are dancing and the heavenly damsels, after recognising the fierce fighters are wedding them; the witches in their fury are shouting and the Yakshas, Gandharvas, imps, ghosts, fiends, etc., are laughing. —217

The vultures, flying and revolving, are devouring flesh and the vampires are drinking blood, filling it in their bowls; the female ghosts and fiends are laughing while drinking blood and the lustre of the swords is being seen and the continued laughter is being heard in the battlefield. —218

AKWA STANZA

The warriors fought, the arrows were discharged, the horses died and the fighters fell down. —219

The soldiers discharging their arrows and being absorbed in the war are fighting with various limbs. —220

The swords are broken, the limbs are splitting, the warriors are bedecking themselves and the heavenly damsels are roaming for wedding them. —221

The elephants are engaged in fighting with other elephants; the camels, very high, are absorbed in fighting with other powerful camels. —222

With the discharge of arrows, the warriors being chopped are falling of the ground; they are getting up again. —223

They are shouting "kill, kill" in all the four directions and bedecking themselves, they are striking their weapons. —224

CHACHARI STANZA

There are seen there many warriors able to confront the very great power and there are also seen those in helpless condition. —225

The warriors are challenging and are consciously striking blows. —226

The warriors of Shiraz sat down after feeling shy. —227

Kalki inspires them to get up and cause them to see; he revolves the sword and strikes its edge. —228

KRAPAAN KRAT STANZA

Where the warriors are fighting and the arrows are being discharged, there the warriors get up and their armours, being shattered are falling down. —229

The warriors falling down in the war-arena are ferrying across the ocean of fear and heavenly damsels roaming in the sky, are wedding the warriors. —230

Listening to the musical instruments of the battlefield, the coward are running away and abandoning the battlefield, they are feeling shy. —231

The warriors are again rotating and embracing death by fighting; they do not retrace even one step from the battlefield and are ferrying across the dreadful ocean of *samsara* by dying. —232

In the dreadful war, the fourfold army was scattered into fragment and because of the infliction of wounds on the bodies of the warriors, their honour and respect declined. —233

Without retracing their steps even slightly, the warriors are fighting and in anger, they are besieging the army. —234

They fall down on the earth after dying and the women of gods are wedding them; the warriors getting enraged in their mind, do not retrace even one step. —235

Getting infuriated, the warriors do not run for two steps and fighting in anger, they fall on the ground. —236

Because of the sound of the musical instruments of the battlefield the clouds are feeling shy and the bedecked warriors are not retracing, even slightly. —237

The striking discus are shattering the glory and pride of the warriors; because of the dreadfulness of war, the Sumeru mountain has also trembled and the stream of the blood of the warriors is flowing. —238

The dreadful war is going on with terrible explosions and the horse-riders are fixing their columns of victory. —239

Holding their swords in fury, the warriors are fighting and fighting with the strength of their mind, they are not moving back. —240

CHACHARI STANZA

The warriors are challenging and shouting; they are striking blows with their swords. —241

The warriors are raising their weapons and exhibiting them; they are revolving and striking them. —242

They are aiming at the target in fury and carrying their weapons, they are giving the relish of their edges to the enemies. —243

There are thousand of staunch warriors. —244

The shouting and crying warriors have gathered; they are excited and being chopped they are falling and bowing down. —245

The soldiers are hesitatingly aiming their arrows on their targets. —246

The echoes are being heard and the arrows are being shot.—247

The embellished warriors are thundering and are not running away. —248

Taking up their bows, arrows and quivers, the charming warriors are fighting. —249

With the winking of their eyelids, the warriors are getting angry and giving jolts to one another while laughing. —250

The charming warriors are discharging their arrows patiently. —251

The warriors are fighting in retaliation and are grappling one another. —252

The warriors are challenging without getting tired; and they are penetrating forward. —253

The unchoppable warriors are being killed. —254

The warriors striking blows, are bowing, challenging and getting up again. —255

BHAGAUTI STANZA

The arrows are being discharged, the warriors are fighting, the limbs are being split and the war is continuing. —256

The warriors are getting excited, the heavenly damsels are roaming and the sparks of fire are coming out of the colliding swords. —257

The limbs are being splitted, all are absorbed in the war, the horses are dancing and the warriors are thundering. —258

The blows are being endured with pleasure; the warriors are falling down while swinging and thundering. —259

Contacting the numberless spirits, the warriors are lamenting; they are getting unconscious and falling down; the ghosts are dancing. —260

The warriors are fighting catching hold of arrows; the beauty is resplendent on all the faces and the heavenly damsels are looking at the warriors. —261

The warriors are fighting with the elephants after killing the enemies; they are running away after being hit by the arrows. —262

The warriors are lying down unconscious and in their fury; their hair have been loosened and their attires have been damaged. —263

The warriors have been destroyed while fighting with the elephants; the horses are roaming openly and the warriors are thundering. —264

The heavenly damsels are roaming over the whole earth; on being hit be the arrows, the warriors are embracing martyrdom. —265

With the discharge of the arrows the directions have been hidden from view and the swords are gleaming high up in the sky. —266

The ghosts, arising from the graves, are coming towards the battlefield; the warriors are thundering and the horses are running. —267

The warriors whose limbs have been chopped, are falling in the war-arena and the intoxicated warriors are being killed. —268

There are cries of "kill, kill" are being heard in all the four directions; the warriors are closing in and are not backing out. —269

They are striking blows with their lances, while shouting; the whiskers of those egoists are also charming. —270

The drums are being played and the warriors are shouting; the trumpets are sounding and the persistent warriors are fighting with one another. —271

The warriors are thundering, the horses are jumping, the arrows are being discharged and the fighters are going astray in the multitude. —272

BHAVANI STANZA

Where the warriors are fighting in the battlefield, there is much pomp and show; when the lances are turned upside down, there appears a miracle (that all the warriors are killed). —273

Where the steel is colliding, there the warriors are thundering; the armours, are colliding with the armours, but the warriors are not retracing even two steps. —274

Somewhere the horses are running, somewhere the warriors are thundering; somewhere the heroic fighters are fighting and somewhere the warriors with the breaking of their helmets, are falling down. —275

Where the warriors have gathered, there they are striking the blows of their arms; they are fearlessly chopping with their weapons and killing the fighters. —276

Somewhere there are cries of "kill kill;" and somewhere the horses are springing; somewhere seeing the opportunity the army is being removed. —277

Somewhere the wounds are being inflicted and somewhere the army is being pushed; somewhere the bodies saturated with blood are falling on the earth. —278

DOHIRA

In this way, the dreadful war continued for a short while and two lakhs and one thousand warriors died in this war. —279

RASAAVAL STANZA

When the king of Sambhal heard this, he, getting mad with anger turned black like the dark cloud; during the night, with his magic power, he magnified his body to such an extent that his head touched the sky. —280

With helmet on his head, he seems like the sun among the clouds; powerful body is like Shiva, the Lord of Chandra, which is indescribable. —281

It seemed that the flames were rising and the king had worn the weapons like the Guru Dronacharya. —282

The warriors shouting "kill, kill" were coming near and with the blows of their arms and weapons, the wounds were being inflicted. —283

With the sound of the collision of the dagger with dagger, the fishes of water were getting agitated and on all the four sides the arrows were being showered violently. —284

Wearing beautiful garments, the warriors are falling down and on all the four sides, the warriors of charming whiskers, were absorbed in lamenting. —285

The arrows and swords of sharp edges are being struck and the warriors are moving inspite of the chopping of their limbs. —286

The flesh-eating beings are dancing and the vultures and crows in the sky are getting pleased; the rosaries of skulls are being strung for the neck of Shiva and it seems that all have got intoxicated on drinking wine. —287

The warriors being chopped by the edges of the weapons and the blow of the arms, spilling their blood are getting unconscious and falling down. —288

The warriors, flowing in the current of anger, are striking dreadfully their weapons and with the collision of the bloody daggers, they are being excited doubly. —289

The goddess, thirsty of blood, is laughing, and her laughter is pervading on all the four sides like the illumination of her light. —290

The determined warriors are fighting, taking up their shields and Shiva wearing his rosary of skulls is dancing; the blows of weapons and arms are being struck. —291

The patient warriors are discharging arrows by repeatedly pulling their bows and the swords are being struck like the flash of lightning. —292

The bloody daggers are colliding and with double excitement, the warriors are fighting; those elegant warriors are shouting "kill, kill." —293

Pressing one another, the warriors are looking magnificent and the great warriors are inflicting wounds on one another. —294

The warriors are engaged like wrestlers among themselves and striking their weapons they are desiring for their victory. —295

The warriors are imbued with war and with double excitement, they are striking their bloody dagger. —296

The heavenly damsels are moving in the sky and the warriors, greatly tired, are falling down; the sound of clapping is being heard and Shiva is dancing. —297

The sound of lamentation is rising in the battlefield and alongwith it, there is also shower of arrows; the warriors are thundering and the horses are running from this side to that side. —298

CHAUPAI

In this way, a dreadful war was waged and the ghosts, fiends and Baitals began to dance; the lances and arrows have spread in the sky and it appeared that the night had fallen during the day. —299

Somewhere the imps and fiends are dancing in the battlefield and somewhere after continued fighting the warriors have fallen in the war-arena; somewhere the Bhairavas are shouting loudly and somewhere the dreadful crows are flying. —300

The small and big drums, trumpets, flutes, etc., are all being played; the pipe and fife are also being played and the warriors, getting frightened, are running away. —301

Great warriors fell martyrs in that battlefield and there was commotion in the country of Indra; the lances and arrows spread in the world like the rushing fourth of the clouds of Sawan. —302

TOMAR STANZA

Getting infuriated in many ways, the warriors are discharging arrows by pulling their bows; whosoever is hit by these arrows, he leaves for heaven. —303

There are heaps of chopped limbs lying somewhere and somewhere there are lying arrows and swords, somewhere there are seen garments, somewhere lances and somewhere armours of steel. —304

The warriors are dyed in the colour of war like the *kinsuk* flowers; some of them are dying while fighting as if they are playing Holi. —305

Someone is coming running and is not retracing even two steps backwards; they are striking blows like playing Holi. —306

TARAK STANZA

Now Kalki will get enraged and will knock down and kill a gathering of warriors; he will strike blows with various types of weapons and will destroy the groups of enemies. —307

The arrows contacting the armours will be discharged and in this war, the gods and demons will all confront one another; there will be showers of lances and arrows and the warriors will strike shouting "kill, kill" from their mouths. —308

He will take out his axe and sword and in his fury, he will strike the gods and demons; he will cause the corpses fall over corpses in the war-arena and seeing this, the fiends and fairies will get pleased. —309

The Ganas of Shiva will roar and seeing them in affliction, all the people will run away; they will move in the war-arena discharging the arrows continuously. —310

The swords will collide with one another and seeing all this, the great warriors will thunder; the generals will march forward from both the sides and shout "kill, kill" from their mouths. —311

Ganas, Gandharvas and gods will see all this and will raise the sound of "hail, hail;" the axes and swords will be struck and the limbs, being cut into halves, will fall. —312

The intoxicated horses imbued with war, will neigh and the sound of anklets and small cymbals will be heard; the generals of both the sides will fall upon each other and will glisten their swords, while holding them in their hands. —313

The groups of elephants will roar in the war-arena and seeing them, the clouds will feel shy; all will fight in anger and the canopies of chariots etc., will drop from the hands of the warriors very quickly. —314

The war-trumpets sounded in all the directions and the warriors raising shouts turned towards the war-arena; now in their fury, they will strike blows with their swords and will quickly inflict wounds on the warriors. —315

Taking out his sword in his hand and glistening it, Kalki will increase his approbation in the Iron Age; he will scatter the corpse upon corpse and aiming the warriors as targets, he will kill them. —316

The thick clouds will rush forth in the war-arena and in the winking of the eye, the arrows will be discharged; he will hold his sword and strike it with a jerk and the crackling noise of the arrows will be heard. —317

The elephants, horses, chariots and chariot-riders will be chopped and the warriors catching each other by their hair, they will swing the swing; there will be blows of legs and fists and the heads will be shattered with teeth. —318

The kings of the earth will re-array their armies and hold their bows and arrows; there will be fought a dreadful war in anger in both the directions and the warriors will obtain a place in heaven in the dreadful war. —319

The swords will clatter and the jingling of the steel armours will be heard; the sharp-edged weapons will produce knocking sounds and the Holi of the war will be played. —320

The lances will be struck from both sides and the matted locks of the warriors will roll in dust; the spears will collide while striking blows like the thundering of the clouds of Sawan. —321

The warriors grinding their teeth in anger will cause their horses to dance from both sides; they will discharge arrows from their bows in the war-arena and will cut the saddles of horses and the armours. —322

The warriors will rush forth like clouds and will roam in all the ten directions, shouting "kill, kill;" with their utterance of "kill, kill," the heart of Sumeru mountain will all move. —323

Crores of elephants and horses and also the riders of elephants will die fighting and to what extent the poets will describe them? The Ganas, gods and demons will all see and hail. —324

Lakhs of lances and arrows will be discharged and the banners of all colours will wave in the war-arena; the superb warriors will fall on the enemies taking their shields etc., and in all the ten directions the sound of "kill, kill" will be heard. —325

The armours etc., will be seen flying in the war and the warriors will pitch their column of praise; the lance and arrows will be seen shining in the war-arena; besides the warriors, the ghosts and fiends will also be seen shouting loudly in the war. —326

Somewhere the lances and the arrows will be seen striking the targets; many will be thrown in all the ten directions by catching them from their hair. —327

The warriors of red colour will be seen and the arrows will be struck like the rays of the sun; the glory of the warriors will be of different type and seeing them, the *kinsuk* flowers will also feel shy. —328

The elephants, horses and chariot-riders will fight in such numbers that the poets will not be able to describe them; their songs of praise will be composed and they will be sung till the end of four ages. —329

The stable warriors will fall upon their opponents from both sides and will shout "kill, kill" from their mouths; the weapons will strike from both sides and the volleys of arrows will be discharged. —330

HARIBOLMANA STANZA

The warriors will shout, the clouds will be shy, the armies will fight and the arrows will be discharged.—331

The arrows will be showered, there will be the twang of the bows, the swords will collide and the war will continue, —332

The earth will thrust in and become fearful; the warriors will run away without getting shy. —333

The Ganas will see, they will hail; they will sing, praises and smile. —334

The warriors will fulfil their promises and will look beautiful; even the gods will feel shy from them in the war-arena. —335

In their fury, they will discharge arrows; during their fighting in the war, their swords will break. —336

The warriors will thunder, not run away; they will strike their blows with swords and will knock down their enemies. —337

The horses will fight, the warriors will be killed and will ferry-across the world-ocean. —338

The gods will see and hail; they will utter "bravo, bravo" and will be pleased in their mind. —339

The Lord is the cause of all victories and the remover of the enemies; He is the destroyer of the tyrants and is Full of Glory. —340

He is the giver of suffering to the tyrants and is the ornamentation of the world; the praiseworthy Lord is the punisher of the enemies. —341

He is the destroyer of the armies and is the striker of sword; He is the creator of the world and also its supporter. —342

He is bewitching and glorious; He is the affliction-giver for the enemies and the world remembers Him.—343

He is the masher of the enemy and fulfiller of the promise; He showers the arrows with His bow. —344

He is the fascinator of women, glorious and elegant; He allures the mind like the clouds of Sawan. —345

He is the ornament of the world and is the sustainer of tradition; He is cool like the moon and bright-faced like the sun. —346

He comes and gives comfort and happiness; seeing the thick clouds, He gets pleased like the peacock. —347

He is the merciful Lord of the world; He is the ornament of the universe and their remover of suffering.—348

He is the allurer of women and most beautiful; seeing his charming eyes, the dear are getting shy. —349

His eyes are like the deer's eyes and lotus; He is full of mercy and glory. —350

He is the cause of the Iron Age and the redeemer of the world; He is beauty-incarnate and even the gods become shy on seeing Him. —351

He is the worshipper of the sword and the destroyer of the enemy; He is the giver of happiness and killer of the enemy. -–352

He is the Yaksha of water and the fulfiller of the promise; He is the destroyer of the enemy and the masher of his pride. —353

He is the creator and support of the earth and by pulling His bow, He showers the arrows. —354

He is glorious with the elegance of lakhs of moon; He is the fascinator of women with His glorious elegance. —355

He has red colour, He supports the earth and has Infinite glory. —356

He is the field of refuge, the killer of the enemy, most glorious and most charming. —357

His beauty captivates the mind; He is the cause of the causes of the world and is full of mercy. —358

He is of such captivating beauty as if He is the god of love; His brightness defeats the moon's glory. —359

He is the worshipper of the sword and the destroyer of the enemy; He is the Lord bestower of the boon. —360

SANGEET BHUJANG PRAYAAT STANZA

The warriors are fighting in the war and the arrows are being discharged; the horse-riders are fighting in the battlefield and in their fury, they are absorbed in fighting. —361

The dreadful fighting continues and the warriors have got enraged; the warriors are striking their lances and are dismounting the fighters from their horses. —362

The soldiers have discharged the arrows and the horses have been killled and the fast-moving horses jumped and ran away. —363

The battlefield was saturated with blood and the warriors became unconscious during their fight; the fighters arise, get enraged and strike blows in great excitement. —364

Shiva is dancing and the cowards are running away; the warriors are fighting and are being struck by the arrows. —365

The warriors are absorbed in fighting and the heavenly damsels are moving for wedding them; the warriors are looking at them and they are also fascinated by them. —366

Their beauty allures the lovers like falling in the well, wherefrom they can never come out; these heavenly damsels have also drowned themselves in the sexual love of the beautiful warriors. —367

The women are getting allured and there is brightness of their elegance; the warriors seeing them are playing on various kinds of musical instruments. —368

The women, full of beauty and lust are dancing and the warriors, getting pleased are wedding them. —369

The king, getting infuriated, manifested himself as Kal (Death) and in his anger, quickly advanced forward. —370

The warriors shouted, the horses danced, the fighters died and the ghost etc., became pleased. —371

The warriors were being killed and the cowards began to run away; the king also fell upon the opponents and the musical instrument of war were played. —372

The swords were broken and the fires blazed; with the infliction of arrows the warriors ran hither and thither. —373

Seeing the war, the goddess Kali also god pleased in the sky; the Bhairava and ghosts etc., also laughed in the battlefield. —374

DOHIRA

The swords broke and many weapons were shattered into bits; those warriors who fought, were chopped and ultimately only the king survived. —375

PANKAJ VAATIKA STANZA

On the destruction of his army, the king extremely agitated went forward and came at the front; getting extremely angry in his mind he moved forward in order to fight. —376

Taking his other forces with him, he struck blows in many ways; many trumpets sounded there and the onlookers of war, also fell down in fear. —377

CHAAMAR STANZA

All the warriors in their fury, took their arms and weapons in their hands moved forward with persistence and shouting loudly fell upon the opponents; they pulled their bows upto their ears and discharged their arrows and without moving backward even slightly they fought and fell. —378

Taking angrily their bows and arrows in their hands they moved and the warriors were killed selectively; they were all fearlessly inflicting wounds and their limbs are falling down, but still they did not run away from the battlefield. —379

NISHPAALAK STANZA

By pulling their bows, the warriors are proudly discharging their arrow and are uniting arrows with arrows discharging swiftly the later arrow; they are striking blows with great zeal and the great fighters also having been wounded are running away. —380

The Lord (Kalki) is moving forward, killing the enemies angrily and consciously and is striking his arrows on the opponents; the warriors with chopped limbs are falling down in the battlefield and all their blood is oozing out from their bodies. —381

The warriors come in rage, strike the swords and are killing the enemies while shouting; they breathe their last, but do not abandon the battlefield and seem splendid in this way; the women of gods are getting allured on seeing their beauty. —382

The warriors are coming, being bedecked with their swords and on this side the Lord in his fury is recognising the real fighters; after fighting and getting wounded, the warriors leave for the abode of gods and there they are welcomed with songs of victory.—383

NARAAJ STANZA

All the warriors getting bedecked are falling upon the enemy and after fighting in the war, they reach heaven; the persistent warriors run forward and endure the anguish of the wounds; their feet do not fall back and they are driving other warriors ahead. —384

All the warriors are moving forward in anger and they are embracing martyrdom in the battlefield; colliding their arms and weapons, they are striking blows and the stable warriors, who do no think of running away, are striking blows, persistently thundering fearlessly. —385

The small and big drums, flutes, anklets etc., are creating sounds and the warriors firmly putting their feet on the earth are thundering angrily; the persistent warriors recognising others are entangled with them and there is such a run in the battlefield that the direction are not being comprehended. —386

The lion of the Goddess Kali, in order to kill the army, is running angrily in this way and wants to destroy the army in this way just as the sage Agastya had completely drunk the ocean; after killing the forces, the warriors are thundering and in the dreadful fight, their weapons are colliding. —387

SWAYYA STANZA

On the arrival of the army of the king, the Lord (Kalki) chopped many elephants, horses and chariots; the horses bedecked by the king were roaming in the battlefield, somewhere neighing and somewhere the elephant were seen running; the warriors catching the hair of one another were engaged in fight with them; the arrows were being discharged like the wind and with them the clouds-like enemies had been chopped into bits. —388

Holding their arrows, bows and swords the great warriors fell upon (the opponents); the warriors were striking blows from all the four directions, taking their swords, axes, etc., in their hands; there were groups of elephants fallen in the war on the side and support of their faces and they appeared like the mountains uprooted and thrown by Hanuman in the Rama-Ravana war. —389

Taking the fourfold army, the Lord (Kalki) was attacked through elephant though the persistent warriors were chopped, but still they did not retrace their steps; enduring the blows of bows, swords and other weapons and dyed with blood, the Lord (Kalki) looked like one who had played Holi in the spring season. —390

When wounded, the Lord was greatly enraged and he took his weapon in his hand; he penetrated into the army of the enemy and killed all of them in an instant; he fell upon the warriors and he seemed splendidly beautiful as if he had given the ornaments of wounds to all the warriors in the battlefield. —391

The Lord Kalki, bedecking his limbs with weapons, and in great rage, went forward; many musical instrument including drums were played in the war-arena; seeing that dreadful war, the matted locks of Shiva were also loosened and both the gods and demons fled away; all this happened at that time, when Kalki thundered in rage in the battlefield. —392

The horses, elephants, and kings were killed in the battlefield; the Sumeru mountain trembled and thrust into the earth; the gods and demons both became fearful; all the seven oceans and all the rivers dried up in fear, all the people trembled; the guardians of all the directions were wonder-struck as to who had been attacked in anger by Kalki. —393

Holding his bows and arrows, Kalki, killed crores of enemies; the legs, heads and swords lay scattered at several places; the Lord (Kalki) rolled all in the dust; the elephants, horses, chariots and camels were lying dead; it seemed that the battlefield had become an arrow and Shiva was looking for it, roaming hither and thither. —394

The inimical kings, filled with shame ran in all the four directions and they again began to strike blows taking up their swords, maces, lances etc., with double zeal; he, whosoever came to fight with that most powerful Lord, he did not return alive; he died while fighting with the Lord (Kalki) and earning approbation, ferried across the ocean of fear. —395

With the currents of blood, having fallen on them, the elephants are seen dyed in beautiful colour; The Lord Kalki, in his fury, wrought such a havoc that somewhere the horses have fallen down and somewhere the superb warriors have been knocked down; though the warrior are definitely falling on the earth, but they are not retracing even two steps backwards; they all seem like the wrestlers playing Holi after drinking hemp. —396

The warriors who survived, they attacked from all the four sides with greater zeal; taking their bows, arrows, maces, lances and swords in their hands, they glistened them; whipping their horses and waving like the clouds of Sawan, they penetrated into the enemy's army, but taking his sword in his hand, the Lord (Kalki) killed many and many fled away. —397

When the dreadful war was waged in this way, the warriors fled way leaving behind their weapons; they put off their armours and throwing their weapons fled and then they did not turn aback; Kalki, catching his weapons in the battlefield looks so charming that seeing his beauty, the earth, sky and nether-world were all feeling shy. —398

Seeing the army of the enemy running away, Kalki holding his weapons, his bow and arrows, his sword, his mace etc., mashed everyone in an instant; the warriors ran away like the leaves before the blow of wind; those who took shelter, survived, the others, discharging their arrows fled away. —399

SUPRIYA STANZA

Somewhere the warriors, gathering together, are shouting "kill, kill" and somewhere, getting agitated, they are lamenting; many warriors are moving within their army and many after embracing martyrdom are wedding the heavenly damsels. —400

Somewhere the warriors, discharging their arrows, are roaming and somewhere the afflicted warriors, leaving the battlefield, are running away; many are destroying the warriors fearlessly and many in their rage are shouting repeatedly "kill, kill." —401

The daggers of many are falling; having been shattered into bits and many wielders of arms and weapons are running away in fear; many are roaming and fighting and embracing martyrdom are leaving for heaven. —402

Many are dying while fighting in the battlefield and many after going through the universe are getting separated from it; many are striking blows with their lances and the limbs of many, being chopped, are falling down. —403

VISHESH STANZA

Many warriors abandoning their shame, and leaving behind everything, are running away; and the ghosts, fiends and imps dancing in the battlefield, are ruling over it; the gods and demons all are saying this that this war is dreadful like the war of Arjuna and Karana. —404

The persistent warriors, in their fury, are striking blows and they appear like the furnaces of fire; the kings in their ire are striking their weapons and arms; and instead of running away, they are shouting "kill, kill." —405

The gods and demons both are saying "bravo!" looking at the fighting; the earth, sky, netherworld and all the four directions are rambling; the warriors are not running away, but are thundering in the war-arena; seeing the glory of those warriors the women of Yakshas and Nagas are getting shy. —406

The great warriors, getting enraged, have attacked and are waging a dreadful and frightening war; embracing martyrdom in the war, they are meeting the heavenly damsels and this war appears as a great war to all the gods, demons and Yakshas. —407

CHANCHALA STANZA

In order to kill Kalki, the warriors cautiously marched forward and began to wage war here, there and everywhere; the brave warriors like Bhima are fearlessly striking blows and after fighting and embracing martyrdom, they are getting abode in the region of gods. —408

Pulling their bows and discharging arrows, they are advancing towards the Lord (Kalki) and embracing martyrdom, they are going to the next world; they are absorbed in fighting and are falling into bits before him; these warriors are falling into bits for the sake of heavenly damsels and are embracing death. —409

TIRIKA STANZA

The arrows of the warriors are crackling and the drums are rolling. —410

The horses are neighing and the elephants are trumpeting in groups. —411

The warriors are discharging arrows forcefully. —412

The ghosts intoxicated in the hue of war, are dancing, in the battlefield. —413

The sky is filled with heavenly damsels and they are all dancing. —414

The swords are gleaming quickly and they are striking with clattering sound. —415

The warriors are fighting in anger and are dying. —416

The horses and horse-riders are lying unconscious in the battlefield. —417

The elephants are running away and in this way, the kings, because of the disgrace of defeat, are feeling ashamed. —418

The large daggers are striking blows on the limbs in the war-arena. —419

PAADHARI STANZA

In this way, innumerable army fought and the warriors, in anger, and discharging arrows and thundering, advanced forward; hearing the dreadful sound, the cowards ran away. —420

The warriors, in anger, marched forward with their contingents and taking out their swords, they began to strike blows; the heaps of the corpses looked like the mountains lying on the sea-coast for building the dam. —421

The limbs are being chopped, the wounds are oozing out and the warriors are fighting full of zeal; the adept, minstrels and ballad-singers etc., are looking at the fighting and are also singing the praises of the heroes. —422

Shiva, assuming his dreadful form, is dancing and his frightening tabor is being played; the goddess Kali is stringing the rosaries of skulls and is releasing the fire-flames, while drinking blood. —423

RASAAVAL STANZA

The dreadful war-drums sounded, hearing which the cloud felt shy; the Kshatriyas fought in the battlefield and pulling their bows, discharged the arrows. —424

The warriors, with the broken limbs, fell while dancing, being absorbed in fighting; the fighters drew out their daggers with double zeal. —425

Such a terrible war was fought, that none of the fighters remained in senses; Kalki, the manifestation of Yama, was victorious and all the kings fled away. —426

When all the kings fled away, then the king (of Sambhal) himself rotated and came in front and producing the terrible sound, he began the fighting. —427

He was discharging his arrows as if the leaves were flying in the forest or the current of water was flowing from the clouds, the stars were falling from the sky. —428

He caused great loss to the enemies with his arrows; the arrows of the great warriors were discharged from all the four sides. —429

The arrows flew like the innumerable worms and locusts and they were countless in numbers like the particles of sand and the hair of the body. —430

The arrows, with golden wings and steel tips, were discharged and in this way, the arrows with sharp tips were discharged on the Kshatriyas. —431

The warriors began to fall in the battlefield and the ghosts and fiends danced; the fighters, getting pleased, showered arrows. —432

The warriors challenging others in fury, inflicted wounds on them; with the collision of dagger with the dagger, the sparks of fire were emitted. —433

The horses danced and the ghosts roamed; the fiends, laughingly, were absorbed in war. —434

Shiva also fought, while dancing; and in this way, for ten days, this ire-full war was fought. —435

Then the king, abandoning his spirit of bravery, ran for two steps, but then he rotated like the revengeful snake. —436

Then he again began the war and showered arrows; the warriors discharged arrows and the death released them from the terror of the war. —437

All the adepts saw Kalki and repeated "bravo, bravo;" the cowards trembled on seeing him. —438

NARAAJ STANZA

The warriors aiming the targets of their arrows marched forward and embracing martyrdom in the war, they wedded the heaven damsels; the heavenly damsels, also being pleased, began to wed the warriors, catching their hands after selecting them. —439

The warriors, getting bedecked, fell on the direction of the opponents and striking sharp lances on the enemies; the persistent fighters are falling down after continued fighting and gathering their forces, are running in various directions here and there. —440

SANGEET BHUJANG PRAYAAT STANZA

The king trembled; the dreadful war-drums sounded; the elephants went out of control and the warriors fought with one-another. —441

The trumpets sounded and the warriors were killed; the bloody fighters fell and their zeal bubbled. —442

The adepts laughed and the groups of warriors ran away; the arrows were discharged and the warriors fought among themselves. —443

There was the sound of arrows and the trumpets sounded; the kettledrums were played and the armies roamed. —444

The cowards trembled and were killed in the battlefield; many of them speedily ran away and felt shameful in their mind. —445

The king was released and he ran away alongwith his army; with the discharge of arrows all the directions were covered. —446

By discharging the arrows, the pride of all was mashed; with the infliction of arrows all the warriors were weakened; their weapons fell down from their hands. —447

The flowers were showered from the sky and in this way, the trouble ended; the Kalki incarnation in his fury, killed the king. —448

The gods came from the front and catching the feet of the Lord (Kalki) eulogised him; the adepts also composed epics in Praise of the Lord. —449

For eulogising the Lord, the epics were sung and the Praise of the Lord spread on all the four sides; the pious people began pilgrimages and the true devotees of the Lord began to dance. —450

PAADHARI STANZA

Ultimately, the king of Sambhal was killed; the small and large drums sounded; the warriors, frightened of war ran away and getting disappointed, they abandoned all the weapons. —451

The gods showered flowers and everywhere the patron-god was worshipped; the people adored the dreadful goddess and many works were finalised. —452

The beggars received charity and everywhere the poems were composed; the *yajnas*, burning of incense, lighting of lamps, the charities etc., were all done according to Vedic rites. —453

The heads of hermitages, leaving all other works, worshipped the goddess; the powerful goddess was established again and in this way, there was propagation of the perfect *dharma*. —454

End of the chapter first entitled "The Kalki Incarnation after Killing the King of Sambhal becomes Victorious—the Description of the War of Sambhal" in Bachittar Natak.

Now begins the Description of War with Various Countries

RASAAVAL STANZA

The king of Sambhal was killed and there was discussion regarding *dharma* in all the four directions; people made offerings to Kalki. —455

While the whole of the country was conquered, Kalki got infuriated and he reddening his eyes, called all his army. —456

He sounded the horn of victory and he planted the column of war again, the whole army in great zeal, marched forward and the whole earth trembled. —457

The earth trembled like the boat in water; the warriors moved with great excitement and the atmosphere was filled with dust on all the sides. —458

All those who had canopies over their heads, got infuriated; taking with them all their armies, in anger, they marched like Indra or Vritasura. —459

The glory of their armies is indescribable; all of them marched after bedecking themselves and the instruments of victory were played. —460

BHUJANG PRAYAAT STANZA

Many bloody and great sword-wielders and armour-wearers were conquered, many Kandhari warriors, wearing large steel-armours, were destroyed, many elegant warriors of Rum country were killed and those great warriors swung and fell on the earth. —461

The warriors of Kabul, Babylonia, Kandhar, Iraq, and Balkh were destroyed and they all, getting fearful, fled away. —462

The warriors, abandoning their arms and weapons, assumed the garb of women and getting ashamed, left their own country; the elephant riders, the horse-riders and chariot-riders were deprived of their kingdom and the warriors forsaking forbearance, became weak. —463

The negoroes and people of other countries fled away; and in the same way, the barbarians of Armenia also ran away; there one of the warriors taking out his sword, caused his horse to dance between both the armies. —464

The Lord, the Great Creator of the wars saw all this and the destroyer of the great canopied-king, the Lord (Kalki) became enraged; that Lord was the conqueror of the noteworthy most tyrannical armies and he got terribly infuriated. —465

He discharged arrows in great rage and the army of that king was chopped and knocked down; the corpses fell in groups; heaps of hand, waists and other broken limbs fell down. —466

The crows shouted caw caw and the flames of fires arose creating crackling noise; the ghosts and fiends laughed there and the goddess Kali ran, while stringing the rosaries of skulls. —467

RASAAVAL STANZA

The warriors, getting enraged, waged war and discharged arrows; they were shouting "kill, kill" while showering arrows. —468

Dancing in the mood of fighting, the warriors fell with broken limbs; and both the gods and demons, on seeing, them said "bravo, bravo." —469

ASTA STANZA

The Lord (Kalki) taking his sword in his hand, became filled with anger and began to roam in the battlefield in fighting mood; holding his bow and sword fearlessly and angrily, he began to move in the battlefield in a queer way. —470

Holding various weapons and challenging with anger and persistence, he fell upon the opponents in war; holding his sword in his hand, he became engrossed in fighting and did not recede. —471

Like the lightning of the rushing clouds, the swords gleamed; the army of the enemies did not even recede two steps backwards and in its fury, came to fight again in the war-arena. —472

The persistent warriors were getting angry in the war like the furnace with blazing flames; the army revolved and gathered together and was engrossed in fighting with great rage. —473

Thousands of swords were looking magnificent and it appeared that the snakes were stinging every limb; the swords seemed smiling like the flash of the dreadful lightening. —474

VIDHOPP NARAAJ STANZA

The swords are glistening like the fires or like the smiling damsels or like the flashing lightning. —475

While inflicting wounds, they are moving like the restless modifications of mind; the broken limbs are falling like meteors. —476

The Goddess Kalika is laughing in the battlefield and the frightening ghosts are shouting; just as the lightening is flashing, in the same manner, the heavenly damsels are looking at the battlefield and dancing. —477

Bhairavi is shouting and the Yoginis are laughing; the sharp swords, fulfilling the desires, are striking the blows. —478

The Goddess Kali is seriously enumerating the corpses and filling the bowl with blood, is looking magnificent; she is moving carelessly and seems like a portrait; she is repeating the Lord's Name. —479

She is stringing the rosary of skulls and putting it around her neck, she is laughing; the ghosts are also visible there and the battlefield has become an unapproachable place. —480

BHUJANG PRAYAAT STANZA

When the warriors waged a powerful war, many elegant fighters were killed; then Kalki thundered and bedecked with all the weapons, penetrated into the current of steel-weapons. —481

There was such a thundering sound that the people were absorbed in the illusion and the dust of the horse's feet arose high to touch the sky; because of the dust, the golden rays disappeared and the darkness prevailed; in that confusion, there was a shower of weapons. —482

In that dreadful war, the army, being destroyed, ran away and pressing straw between the teeth, it began to shout with humility; the king also seeing this abandoned his pride and ran away leaving behind his kingdom and all his paraphernalia. —483

Many Kashmiri and patient, persistent and enduring warriors were chopped and killed and many canopied and mighty Gurdezi fighters and fighters of other countries, who were siding that king with great foolishness, were defeated. —484

The Russians, Turkistanis, Sayyads and other persistent and angry fighters were killed; and angry and dreadful fighting soldiers of Kandhar and many other canopied and angry warriors were also made lifeless. —485

With the discharge of arrows, the firearms were discharged like the fires rising in clouds; Shiva, dancing with his pleasure, strung the rosaries of skulls; the warriors began to fight and wed the heavenly damsels after selecting them. —486

Getting truncated and having the limbs broken the riders of elephant, the horses and other warriors began to fall in groups; the heart of the warriors throbbed with each challenge and with the rising of the fighters with beautiful whiskers, the earth became filled with steel arms. —487

RASAAVAL STANZA

He, who resisted before them, was killed and he, who was defeated, he surrendered; in this way, all were delightfully adjusted. —488

So much charity was bestowed, that they can only be described by the poets; all the kings became happy and the horns of victory sounded. —489

The Khorasan country was conquered and taking everyone with him, the Lord (Kalika) gave his *mantra* and *yantra* to everyone. —490

From there, sounding trumpets and taking all the army alongwith him, he marched forward; the warriors had the swords and quivers; they were extremely angry and clashing warriors. —491

TOTAK STANZA

The earth trembled and the Seshanaga repeated Lord's names; the dreadful bells of war rang; the warriors in ire discharged arrows and shouted "kill, kill" from their mouths. —492

Enduring the anguish of wounds, they began to inflict wounds and cut the good steel-armours in the battlefield; the ghosts and the vultures moved in the sky and the vampires shrieked violently. —493

The heavenly damsels moved in the sky and they came to look for and take refuge with the warriors in the battlefield, they sang songs from their mouths and in this way, the Ganas and heavenly damsels roamed in the sky. —494

Seeing the warriors, Shiva began to string the rosary of skulls and Yoginis laughed and moved; the fighters, roaming in the armies received wounds and in this way they began to fulfil their promise of conquering the West. —495

DOHIRA

Conquering the whole of the West, Kalki thought of moving towards the South and I now relate the wars, that occurred there. —496

TOTAK STANZA

Remembering the war, the Yoginis are hailing and the trembling cowards of Iron Age also became fearless; the hags are laughing violently and Seshanaga, getting dubious, is wavering. —497

The gods are looking and saying "bravo, bravo;" and the goddess, getting glorious, is shouting; the flowing wounds inflicted by the swords are testing the warriors and the fighters alongwith their horses are enduring the cruelty of war. —498

The Goddess Chandi, riding on her lion, is shouting loudly and her glorious sword is gleaming; because of the Ganas and heavenly damsels, the battlefields has become filled with dust and all the gods and demons are looking at this war. —499

Seeing the radiant headless trunks, roaming in the war-arena, the gods are becoming pleased; the warriors are wedding the heavenly damsels in the battlefield and seeing the warriors, the Sun-god is withholding his chariot. —500

The ghosts and fiends are dancing to the tune of drums, anklets, tabors, conches, fifes, kettle-drums, etc. —501

Conquering the fearless kings of the West, in anger, Kalki marched forward towards the South; the enemies, leaving their countries, ran away and the warriors thindered in the battlefield. —502

The mighty ghosts and Baitals, danced; the elephants trumpeted and the heart-moving instruments were played; the horses neighed and the elephants roared; the swords in the hands of the warriors looked splendid. —503

BHUJANG PRAYYAT STANZA

After killing the proud demons of the West, now the trumpets sounded in the South; there the warriors of Bijapur and Golkunda were killed; the warriors fell and the goddess Kali, the wearer of the rosary of skulls, began to dance. —504

The battles were fought with the residents of Setubandh and other parts and with the persistent warriors of Madhya Pradesh; the inhabitants of Telangana and the warriors of Dravidians and Surat were destroyed. —505

The honour of the kings of Chand towns was mashed; the kings of Vidarbha country were suppressed in great ire; after conquering and chastising the South, the Lord Kalki journeyed towards the East. —506

End of the chapter second entitled "Victory over the South" in Kalki Incarnation in Bachittar Natak.

Now begins the Description of the Fighting in the East

PAADHARI STANZA

After conquering the West and devastating the South, Kalki incarnation went towards the East and his trumpets of victory sounded. —507

There he met the kings of Magadha, who were experts in eighteen sciences; on that side there were also fearless kings of Banga, Kalinga, Nepal, etc. —508

Many kings who were equal in authority like Yaksha, were killed, by adopting suitable measures and in this way, cruel warriors were killed and the land of the East was also snatched. —509

The demons of evil intellect were killed, then Kalki turned towards the North in great anger and after killing many dangerous kings, bestowed their kingdom on others. —510

End of the chapter third entitled "Victory over the East" in Kalki Incarnation in Bachittar Natak.

Now begins the Description of the Twenty-fourth Incarnation

PAADHARI STANZA

In this way, destroying the invincible warriors of the cities of the East and killing the fighters of indestructible Glory, the trumpets of Kalki incarnation sounded proudly. —511

The warriors were again absorbed in war and showered arrows while thundering; the cowards ran away in fear and their wounds burst. —512

The warriors were bedecked; the war-drums sounded, the ghosts danced in a charming manner, the Baitals shouted, the Goddess Kali laughed and the fire-showering tabor was played. —513

The cowards ran away from the battlefield; the ghosts, fiends and Baitals danced; the Shiva, engaged in sport, began to string the rosaries of skulls and the warriors looking at the heavenly damsels covetously, wedded them. —514

The warriors, inflicting wounds are falling upon the opponents and the ghosts are dancing and singing with zeal; Shiva is dancing, while playing on his tabor. —515

The famous Gandharvas, the minstrels and adepts are composing poems in appreciation of war;

the gods playing on their lyres, are pleasing the mind of sages. —516

There is sound of innumerable elephants and horses and the drums of war are being played; the sound is spreading in all the directions and the Sheshanaga is wavering on telling the loss of *dharma*. —517

The bloody swords have been drawn in the battlefield and the arrows are being discharged fearlessly; the warriors are fighting and their secret parts are touching each other; the heavenly damsels are roaming in the sky enthusiastically. —518

There are showers of lances and arrows and seeing the warriors, the heavenly damsels are getting pleased; the drums and dreadful tabors are being played and the ghosts and Bhairavas are dancing. —519

The knocking sound of the sheaths and the clattering of swords is being heard; the terrible-demons are being crushed and the Ganas and others are laughing loudly. —520

UTBHUJ STANZA

The Kalki incarnation like Shiva, giver of happiness to all, mounting on his Bull. remained stable in the battlefield like the dreadful fires. —521

He, assuming his great benign form, was destroying the afflicting agonies; he was redeeming those who had taken shelter and was removing the effect of sin of the sinners. —522

He was unfolding brilliance like the fire or the rosary of fire; his dreadful form was radiating brightness like fire. —523

The Lord of all the three worlds took his dagger in his hand and in his pleasure, he destroyed the demons. —524

ANJAN STANZA

Conquering the invincible people and causing the warriors to run away like cowards and taking all his allies with him. he reached the kingdom of China. —525

The anger and furious tone of the Kalki incarnation, who assumed royalty, is very queer; before him, the beauty of the women of Kamrup with bewitching eyes and the charm of Kamboj country is devoid of radiance. —526

His drums are his shields, his blows are severe, his musical instruments create loud sounds and his arrows raise anger and ire. —527

PAADHARI STANZA

He conquered the unconquerable, established the unestablished; He broke the unbreakable and divided the indivisible; He broke the unbreakable and he destroyed those who resisted. —528

The heavenly damsels, seeing both the brave and coward warriors, were getting pleased; they were all sprinkling roses, camphor and saffron on the head of Kalki incarnation. —529

In this way, after conquering the three directions the trumpet sounded in the North; He went towards China and Manchuria, where there were people in the garb of Rawalpanthis. —530

The war-musical-instruments were played and the warriors thundered; seeing the Lords, the heavenly damsels were filled with zeal; the gods and others, all were pleased and all of them, abandoning their pride, began to sing songs. —531

Listening to news about the arrival of the army, the king of China caused the war-horns to be sounded in all his territory; all the warriors marched for the war and in their fury, they began to discharge arrows. —532

The bloody daggers came out and the great warriors died in the war; the wounds were inflicted and the atmosphere became foggy with the dust of the feet of the warriors; the shouts of vultures were heard in all the four directions. —533

The dreadful Kali laughed and the huge Bhairavas and the ghosts shouted; the arrows were inflicted; the ghosts and fiends ate the flesh and the cowards in their anxiety began to run away. —534

RASAAVAL STANZA

The king of China attacked; he was ready in every way; the bloody daggers came out of scabbards with double zeal. —535

The warriors, getting enraged, discharged arrows and roamed in the battlefield, destroying the limbs of others. —536

Shiva also joined the armies and danced and discharged arrows in a queer way. —537

The warriors in their fury discharged arrows in the battlefield, the streams of blood were full and the heavenly damsels moved in the sky. —538

The Goddess Kali laughed and produced fire of Yoga; the tyrants were killed with the arrows of the soldiers. —539

The warriors are swinging and falling on the ground and the dust is rising from the earth; the fighters have gathered zealously in the battlefield and the ghosts and fiends are dancing. —540

The king of China met his men, whose objectives were fulfilled; he took many with himself and advanced forward. —541

CHHAPPAI STANZA

The king took all alongwith him and the drums of victory sounded; the warriors gathered in the battlefield and seeing them, the heavenly damsels were allured; the gods, demons and Gandharvas all were filled with wonder and pleased; all ghosts, fiends and superb Vidyadhar is wondered; Kalki (Lord) thundered as a manifestation of Kal (Death) and he was eulogised in various ways; the destroyer of invincible warriors like Chandika, the Lord Kalki was being hailed. —542

The armies fought with each other, the Sumeru mountain trembled, and the leaves of the forest quivered and fell; Indra and Sheshanaga writhed on becoming agitated; Ganas and others shrunk with fear; the elephants of the directions wondered; the moon was frightened and the sun ran hither and thither; the Sumeru mountain wavered; the tortoise became unsteady and all the oceans dried up in fear; the meditation of Shiva was shattered and the burden on the earth could not remain in equilibrium; the water sprang up, the wind flowed and the earth staggered and trembled. —543

With the discharge of arrows, the directions were covered and the mountains were pulverised; the oceans surged up and seeing the dreadfulness of war, the sage Dhruva trembled; Brahma abandoned the Veda's and ran away, the elephants fled and Indra also left his seat; the day on which the Kalki incarnation, thundered in rage in the battlefield, on that day, the dust of the hoofs of the horses, springing up, covered the whole of the sky; it seemed that in his rage the Lord had created the additional eight skies and six earths. —544

On all the four sides, all including Sheshanaga are wondering; the hearts of the fish also throbbed; the Ganas and others ran away from the war-arena; the crows and vultures violently hovered over the corpses and Shiva, the manifestation of Kal (Death), is shouting in the battlefield, without dropping the dead from his hands; the helmets are breaking, the armours are being torn and the armoured horses are also getting frightened, the cowards are running away and the warriors seeing the heavenly damsels are getting allured by them. —545

MADHO STANZA

When Lord Kalki became infuriated, then the war-horns sounded; and there was jingling sound; the Lord held up his bow and arrows and the sword and taking out his weapons, he penetrated amongst the warriors. —546

When the king of Manchuria was conquered, on that day, the war-drums sounded; the Lord, causing loud lamentation, snatched away the canopies of various countries and got his horse moved in all the countries. —547

When China and Manchuria were conquered, then Lord Kalki advanced further in the North; O my Lord! to what extent I should enumerate the kings of the North; the drum of victory sounded on the heads of all. —548

In this way, conquering various kings, the musical instrument of victory was played; O my Lord! they all left their countries and went here and there and the Lord Kalki destroyed the tyrants everywhere. —549

Many types of *yajnas* were performed; the kings of many countries were conquered: O Lord! the kings came from various countries, came with their offerings and you redeemed the saints and destroyed the evil ones —550

Religious discussions were held everywhere and the sinful acts were totally finished: O Lord! the Kalki incarnation came home after his conquests and the songs of felicitations were sung everywhere. —551

Then the end of the Iron Age came very near all came to know about this mystery; the Kalki incarnation comprehended this mystery and felt that Satyuga (the Age of Truth) was about to begin. —552

ANHAD STANZA

Everyone heard that Satyuga had come; the sages were pleased and Ganas etc., sang songs of praise. —553

This mysterious fact was comprehended by all; the sages believed, but did not feel it. —554

The whole world saw that mysterious Lord, whose elegance was of a special type. —555

He, the fascinator of the mind of the sages, looks splendid like a flower and who else has been created equivalent in beauty like him? —556

TILOKI STANZA

After the end of Kalyuga (the Iron Age), Satyuga came and the saints enjoyed bliss everywhere; they sang and played their musical instruments; Shiva and Parvati also laughed and danced. —557

The tabors and other musical instruments were played and the kings and the weapon-wielding warriors got pleased; the songs were sung and everywhere there was talk about the wars fought by Kalki incarnation. —558

MOHAN STANZA

After killing the enemies and taking the group of kings alongwith him, the Kalki incarnation bestowed charities here, there and everywhere; after killing the powerful enemies like Indra the Lord getting pleased and also getting approbation, came back to his home. —559

After conquering the enemies, he fearlessly performed many *homa*, *yajnas* and removed the sufferings and ailments of all the beggars in various countries; after removing the poverty of Brahmins, like the kings of Kuru clan, the Lord on conquering the world and spreading his glory of victory, marched towards the town of Sambhal. —560

Conquering the world, spreading the praise of the Vedas and thinking about the good works, the Lord subdued in fighting all the kings of various countries; on becoming the axe of Yama, the Lord conquered all the three worlds and sent his servants with honour everywhere, bestowing great gifts on them. —561

On destroying and punishing the tyrants, the Lord conquered the materials of the value of billions; subduing the warriors, he conquered their weapons and crown and the canopy of Kalki-incarnation revolved on all the four sides. —562

MATHAAN STANZA

His light shone like the sun; the whole world unhesitatingly adored him. —563

Before his great beauty, all the kings felt shy; all of them accepted defeat and made offerings to him. —564

The warriors equivalent to his glory also felt shy; his words are very sweet and his eyes are full of enjoyment and pleasure. —565

His body is so beautiful as if it was especially fashioned; the women of gods and saints are getting pleased. —566

He who saw him even slightly, his eyes kept on looking at him, the women of gods, getting allured are looking with love towards him. —567

Seeing the beauty-incarnate Lord, the god of love is feeling shy; the enemies are so much fearful in their mind as if they have been ripped by the weapons. —568

The warriors are looking at his glory covetously; his eyes are black and touched with antimony, which seem to have awakened continuously for several nights. —569

Filled with beauty and love, they look magnificent like a comedian king. —570

The black arrows are fitted in the bow and they hit the enemies. —571

SUKHDAAVRAD STANZA

He leads the life of a producer, a king, an authority, bestower of fortune and love. —572

He is a Sovereign, an arms-wielding warriors, elegance-incarnate and the Creator of the whole world. —573

He is lustful like the god of love, blooming like a flower and dyed in love like a beautiful song. —574

He is cobra for a female serpent, deer for the does, a canopied Sovereign for the kings and a devotee before the Goddess Kali. —575

SORATHA

In this way the Kalki incarnation conquered all the kings and ruled for ten lakh and twenty thousand years. —576

RAVAN-VAADAY STANZA

He caught his sword in his hand and knocked down everyone in the war and there was no delay in the change of destiny. —577

He gave his *mantra* to everyone; he abandoned all the *tantras* and sitting in solitude, he produced his *yantras*. —578

VAAN TURANGAM STANZA

Many people got allured by his various beautiful forms; in the language of the Vedas, his Glory was infinite. —579

Seeing his many garbs, charms and glories, the sins fled away. —580

Those who were special powerful people composed of various forms, the Lord killed these innumerable enemies and obtained approbation in the world. —581

The Lord is most powerful with indestructible arms and his pure light looks splendid; he is removing the sins by performing the *homa*, *yajna*. —582

TOMAR STANZA

When he conquered the whole world, his pride was extremely increased; he also forgot the Manifested Brahman and said this: —583

"There is no second except me and the same is accepted at all the places; I have conquered the whole world and made it my slave and have caused everyone to repeat my name." —584

"I have given life again to the traditions and have swung the canopy over my head; all the people consider me as their own and none other comes to their sight." —585

No one repeats the Name of the Lord God or the name of any other god or goddess; seeing this the Unmanifested Brahman created another *Purusha*. —586

Mehdi Mir was created, who was very angry and persistent one; he killed the Kalki incarnation and in this way, the Lord God merged Kalki incarnation within Himself again. —587

Those who conquered the world and made it their possession they are all under the control of Kal in the end; in this way, with complete improvement the description of twenty-four incarnations is completed. —588

End of "The Description of Kalki, the Twenty-fourth Incarnation" in Bachittar Natak.

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Now begins the Description of the Killing of Mir Mehdi

TOMAR STANZA

In this way, destroying him, the Age of Truth was manifested; the whole of Iron Age had passed away and the light manifested itself everywhere consistently. —1

Then Mir Mehdi, conquering the whole world, was filled with pride; he also got the canopy swung over his head and caused the whole world to bow at his feet. —2

Except himself, he did not have faith in anyone; he, who did not comprehend One Lord God, he ultimately could not save himself from Kal. —3

There is none other in all colours and forms except One God; he, who has not recognised that One Lord, has wasted his birth. —4

Except that One Lord, there is none other in water, on plain and at all the places; he, who has not recognised the One Reality he only roamed away amongst the yogis. —5

He, who leaving the One, believed in another One, in my view, he is devoid of wisdom; he will be surrounded by suffering, hunger, thirst and anxiety throughout day and night. —6

He will never get peace and will always be surrounded by ailments; he will always suffer death on account of suffering and hunger; he will always remain restless. —7

The leprosy will prevail in his body and all his body will rot, his body will not, remain healthy and his fondness for sons and grandsons will always afflict him. —8

His family will be destroyed and at the end, his body will not be redeemed also; he will always be engrossed in disease and sorrow; ultimately, he will die the death of a dog. —9

Reflecting over the egoistic state of Mir Mehdi, the Unmanifested Brahman thought of killing him; he created an insect, which entered the ear of Mir Mehdi. —10

Entering his ear, that insect conquered that base fellow, and giving him various types of sufferings, killed him in this way. —11

End of "The killing of Mir Mehdi in
Bachittar Natak.

BRAHMA INCARNATION

TOMAR STANZA

The Age of Truth was established again and all the new creations appeared; the kings of all the countries became religious. —1

O the Lord of dreadful fury! There is none else except Thee, Who created the Iron Age and its fires burning the world; everyone should repeat Thy name. —2

Those who will remember the Name of the Lord in the Iron Age, all their tasks will be fulfilled; they will never experience suffering, hunger and anxiety and will always remain happy. —3

There is none else except the One Lord pervading all the colours and forms; He helps those who repeat His Name. —4

Those who remember His name, never run away; they do not fear the enemies and wearing their arms and weapons, they conquer all the directions. —5

Their houses are filled with wealth and all their tasks are fulfilled; those who remember the Name of One Lord, they are not entrapped in the noose of death. —6

That One Lord is pervading all the created beings and the whole should know that there is none else except Him. —7

The One Lord is the Creator as well as the Destroyer of the whole world and there is none other in all the colours and forms. —8

Many Indras are in His service, many Brahmas recite the Vedas, many Shivas sit at His gate and many Sheshanagas remain present in order to become His bed. —9

Many Kings like Surya, Chandra and Indra and many Indras, Upendras, great sages, the Fish incarnations, the Tortoise incarnations and Seshanagas remain ever present before Him. —10

Many Krishna and Ram incarnations sweep His door; many Fish and Tortoise incarnations are seen standing at His special gate. —11

There are many Shukras, Brihaspatis, Datts, Gorakhs, Rams, Krishnas, Rasuls, etc., but none is acceptable at His gate without the remembrance of His Name. —12

No other work is appropriate except the support of the One Name; those who will believe in the One Guru-Lord, they will only comprehend His mystery. —13

We should not know anyone else except Him and none other should be kept in mind; only One Lord should be worshipped, so that we may be redeemed at the end. —14

O being! you may consider that without Him you cannot be redeemed; if you adore anyone else, then you will get away from that Lord. —15

Only that Lord should be adored consistently, who is beyond attachment, colour and form; none other except the One Lord should be kept in view. —16

He, who creates this and the next world and merges them within Himself, if you want the salvation of your body, then worship only that One Lord. —17

He who has created the nine regions, all the worlds and the universe, why do you not meditate on Him and why do you fall in the well deliberately? —18

O foolish being! you should adore Him, who has established all the fourteen worlds; with His meditation all the wishes are fulfilled. —19

All the twenty-four incarnations have been enumerated in detail and now I am going to enumerate the smaller incarnations; how the Lord assumed the other forms. —20

Those forms which Brahma assumed, I have narrated them in poetry and not after reflection, I narrate the incarnations of Rudra (Shiva). —21

When the Lord commanded, then Brahma prepared the Vedas; at that time his pride was increased and he did not consider anyone else like himself. —22

He thought that there was none other like him and there was no other poet like him; on this the Lord-God became unhappy and threw him on the ground like the *vajra* of Indra. —23

When Brahma, the ocean of four Vedas, fell upon the earth, he began to worship with the fullness of his heart the Mysterious Lord who is beyond the ken of gods. —24

He worshipped the Lord for ten lakh years and he said to the Lord of gods to redeem him in any way. —25

Speech of God

(Then Vishnu said) When you will adore Lord-God with the fullness of your heart, then the Lord, who is the Support of the helpless will fulfil your wish. —26

Hearing this Brahma began to worship and make offerings exactly in the same way, as Vishnu had suggested. —27

Vishnu also said this that the powerful Chandika, the destroyer of the tyrants should also be adored, who had killed the demons like Jawalaksha and Dhumar Lochan. —28

"When you will worship all of them, then the curse on you will terminate; worship the Unmanifested Brahman and abandoning your persistence, you may go under His shelter." —29

"Blessed are they, on the earth, who go under His refuge; they do not fear anyone and all their tasks are fulfilled." —30

For ten lakh years Brahma stood on one leg and when he served the Lord with the singleness of his heart, then the Guru-Lord was pleased. —31

When the goddess explained the mystery, then Brahma served with the fullness of his mind, and the Unmanifested Brahman was pleased with him. —32

Then there was such like voice from heaven: "I am the masher of pride and I have subjugated all." —33

"You had been puffed up with pride, therefore I did not like you; now I say this and tell you as to how you will be redeemed." —34

"You may now assume several incarnations on the earth for your redemption;" Brahma accepted all this and assumed new births in the world. —35

"Never forget from your mind my slander and praise; O Brahma! also listen to one thing more." —36

"A god named Vishnu has also meditated on me and greatly pleased me; he has also asked for a boon from me, which I have bestowed on him." —37

"There is no difference between Me and him, all the people know this; the people consider him the creator of this and the next world and also their destroyer." —38

Whenever he will assume the incarnations and whatever he will do, O Brahma! You may describe them. —39

NARAAJ STANZA

"You may assume the human form and take up the story of Ram; the enemies will run away, abandoning their arms and weapons, before the glory of Ram; whatever he will do, reform and describe them and inspite of the thousands of difficulties, present the same in poetry arranging the thoughtful words." —40

Obeying the saying of the Lord, Brahma assumed the form of Valmiki and manifested himself and he composed in poetry the actions performed by Ramchandra, the most powerful one; he composed in a reformed way the *Ramayana* of seven chapters for helpless people. —41

End of description "Containing Command for Brahma" in Bachittar Natak.

Now begins the Description about Valmiki, the first Incarnation of Brahma

NARAAJ STANZA

After assuming the incarnations, Brahma, with the fullness of his heart and in a special way, presented his thoughts; he remembered the Lord and composed the songs and prepared the epic skilfully arranging the selected words. —1

For the divine thoughts, he created the word "Brahma" and by remembering the Lord and with his Grace, he narrated whatever he wanted; he, unhesitatingly, composed in this way the fine epic *Ramayana*, which none else will be able to do. —2

All the poets are dumb before him, how will they compose poetry? he composed this *Granth* by the Grace of the Lord; the erudite scholars of language and literature read it with pleasure; and while comparing with their own works, they get angry in their minds. —3

The story of his immaculate poem which is really wonderful, accomplished and powerful; this story is even re-composed today. His poem is said to be extremely pure and each of its episode is spotless, sanctified and marvellous. —4

According to the instruction given in *Ramayana*, we should ever be in the service of the Lord; we should get up early in the morning and remember His Name; through the Glory of His Name, many enemies are killed and the charities of innumerable types are bestowed; that Lord, also, keeping His Name on our heads, protects the ignorant people like us. —5

Even after the fighting of many mighty warriors, the saints remain unharmed and before the white arrows of His Grace and tranquillity, the forces of agony and affliction fly away; that Lord, with His Grace, will save me and I shall never pass through any condition of suffering and hardship. —6

End of the description of "Valmiki, the First Incarnation of Brahma" in Bachittar Natak.

Now begins the Description about Kashyap, the Second Incarnation of Brahma

PAADHARI STANZA

Brahma, assuming the Kashyap incarnation, recited Shrutis (Vedas) and married four women; after that he created the whole world, when both gods and demons were created. —7

Those who became sages, he thought about them; he interpreted the Vedas and removed the misfortunes from the earth. —8

In this way, the second incarnation manifested himself and now I am describing the third one thoughtfully; the manner in which Brahma assumed his body, I now describe it nicely. —9

End of the description of "Kashyap, the Second Incarnation of Brahma" in Bachittar Natak.

Now begins the Description about Shukra, the Third Incarnation of Brahma

PAADHARI STANZA

The third form that Brahma assumed was this king that he became the King (*Guru*) of the demons; at that time, the clan of demons increased enormously and they ruled over the earth. —1

Considering him as his eldest son Brahama helped him in the form of a *Guru* and in this way Shukracharya became the third incarnation of Brahma; his fame spread further because of the slander of gods, seeing which the gods became weak. —2

End of the description of "Shukra, the Third Incarnation of Brahma" in Bachittar Natak.

Now begins the Description about Baches, the Fourth Incarnation of Brahma

PAADHARI STANZA

The lowly gods served the Lord for a hundred years, when He (the *Guru*-Lord) was pleased; then Brahma assumed the form of Baches, when Indra, the king of gods became the conqueror and the demons were defeated. —3

In this way, the fourth incarnation manifested himself, on account of which Indra conquered and the demons were defeated; then all the gods relinquished their pride and served him with bowed eyes. —4

End of the description of "Baches, the Fourth Incarnation of Brahma" in Bachittar Natak.

Now begins the Description of Vyas, the Fifth Incarnation of Brahma and the Description of the Rule of King Manu

PAADHARI STANZA

Treta age passed and the Dwapar age came, when Krishna manifested himself and performed various kinds of sports, then Vyas was born; he had a charming face. —5

Whatever sports Krishna performed, he described them with the help of Sarasvati, the goddess of learning; now I describe them in brief, all the works, which Vyas executed. —6

The manner in which he propagated his writings, in the same manner, I relate the same here thoughtfully; the poetry that Vyas composed, I now relate here the same type of glorious sayings. —7

The scholars describe the stories of all the great kings, who ruled over the earth; to what extent, they may be narrated, O my friend, listen to the same in brief. —8

Vyas narrated the exploits of the erstwhile kings, we gather this from the Puranas; there had been one mighty and glorious king named Manu. —9

He brought to light the human world and extended his approbation in all the fourteen worlds; who can describe his greatness? And listening to his praise one can only remain mute. —10

He was the ocean of eighteen sciences and he got his trumpets sounded after conquering his enemies; he made many persons kings and those who resisted, he killed them; the ghosts and fiends also used to dance in his battlefield. —11

He conquered many countries of opponents and destroyed many; he fragmented many invincible ones and raised many to the status of royalty; he snatched the countries of many and exiled them. —12

He killed many dreadful Kshatriyas and suppressed many corrupt and tyrannical warriors; many stable and invincible fighters fled before him and he destroyed many powerful warriors. —13

He subdued many mighty Kshatriyas and established many new kings in the countries of opposing kings; in this way, the king Manu was honoured throughout the world and there were declarations only of his bravery. —14

In this way, after conquering many kings, Manu performed many *homa*, *yajnas*; he bestowed different types of charities of gold and cows and took bath at various pilgrim stations. —15

He performed all the Vedic traditions with devotion; he also gave various types of charities concerning lands, jewels etc., —16

He promulgated his policies in all the countries, and donated gifts of various types; he donated elephants etc., and performed various types of Ashvamedha *yajnas* (horse-sacrifices). —17

He donated many decorated horses to those Brahmins, who, had the knowledge of eighteen sciences, who were the reciters of six Shastras, four Vedas and Smritis, who comprehended the secrets of Kokashastra etc., and also those who were skilful in playing various types of musical instruments. —18

At that time the sandal and roses were rubbed and the liquor of musk was prepared; during the reign of that king, the abodes of all the people gave out the fragrance of Kashmiri grass. —19

SANGEET PAADHARI STANZA

The tunes of lyre, flute, drum, etc., were heard; the pleasing sounds of tabors, clarionets, etc., were also heard. —20

Somewhere there was tune of drum, lyre, etc., and somewhere the sound of tabor, anklet, drum, musical instruments, etc., was heard; there was feeling of fragrance everywhere and with this rising odour, all the abodes seemed fragranced. —21

HARIBOLMANA STANZA

When Manu ruled, he removed the suffering of the people and he was so good that even the gods felt shy after listening to his approbation. —22

End of the description of "The Rule of King Manu" in Bachittar Natak.

Now begins the Description of the Rule of King Prithu

TOTAK STANZA

How many kings were there and how many of them were merged by the Lord in His Light? To what extent should I describe them? Then there was Prithu, the Lord of the earth, who donated enormous gifts to the Brahmins. —23

One day, in a desolate forest, seeing huge lions, he went hunting, alongwith his army, in order to attack them; there was a woman named Shakuntala, whose light bedimmed even the lustre of the sun. —24

HARIBOLMANA STANZA

After killing a deer and seeing a desolate cottage, the king reached there. —25

He went there and there was none with him; he saw a very charming woman there. —26

Her glory coveted his mind; when the king saw her, his mind was startled. —27

The king thought as to whose daughter that beautiful woman was? Seeing her beauty, the king was allured and his mind fell in love with her. —28

The king caught her arm and that woman kept silent; absorbed and dyed with love, both became lustful. —29

The king enjoyed her in various ways till night; both of them felt so much pleased with each other that it is not possible for me to narrate. —30

Being absorbed and dyed with love, they kept engrossed in sexual enjoyment through many types of postures. —31

They enjoyed the relish of various types of postures and in this way, both of them established their sexual sport. —32

After that, that woman, having enjoyed the sexual sport, came out of that cottage; the king went away and Shakuntala became pregnant. —33

Many days passed, when she gave birth to a child, who was wearing armour on his body and was also the abductor of moon's beauty. —34

His splendour was like the forest-fire; whosoever saw him, he was wonder-struck. —35

When the child grew a bit older, she (the mother) took him there, where his father was. —36

When the king saw her, he hesitated a little and asked her, "O woman! who are you and who is this boy?" —37

Speech of the Woman addressed to the King

HARIBOLMANA STANZA

"O king! I am the same woman, with whom you had sexual enjoyment in the forest-cottage." —38

"Then you had given your word and now you have forgotten; O king! remember that promise and now own me." —39

"If now you are forsaking me, then why did you own me at that time? O king! I am saying the truth that he is your son." —40

"If you will not wed me, then I shall curse you, therefore now do not forsake me and do not feel shy." —41

Speech of the King addressed to the Woman

"You may tell me some sign or saying, otherwise I shall not wed you; O woman! do not forsake your shyness." —42

Shakuntala placed a gold coin on the hand of the king and said, "you look at it and remember." —43

The king remembered all and recognised Shakuntala; then the king solemnised his wedding with her and enjoyed her in various ways. —44

She had seven charming sons born to her, who were men of infinite glory and destroyer of enemies. —45

They conquered the earth after killing the mighty kings and inviting the sages performed the *yajna*. —46

They performed good actions and destroyed the enemies and none seems equivalent in bravery to them. —47

They were lustrous like moonlight and women of gods of all the four directions were pleased to see them. —48

ROOAAL STANZA

They killed innumerable proud kings and snatching the kingdoms of invincible kings, they killed them; they went to the North, crossing many mountains and with the lines of the wheels of their chariots seven oceans were formed. —49

By striking their weapons and roaming on the whole earth and breaking the mountains, they threw their fragments in the North; after conquering various countries far and near and ruling over them, the king Prithu ultimately merged in the Supreme Light. —50

Considering his end very near, the king Prithu called for all his assets, friends, ministers and princes; he immediately distributed the seven continents among his seven sons and they all began to rule with extreme glory. —51

The canopies swung over the heads of all the seven princes and they were all considered as the seven incarnations of Indra; they established all the Shastras with commentaries according to Vedic rites and held in honour again the significance of charity. —52

Those princes fragmented the earth and distributed amongst themselves and they named the seven continents as "Nava-khand" (nine regions); the eldest son, whose name was Bharat, he named one of the regions as "Bharatkhand," after the name of the adept Bharat, who was expert in eighteen sciences. —53

Which names should be mentioned here by the poet? They all distributed the Nava-Khand continents among themselves; many kings of various names ruled over many places and with the power of intellect, whose names should be mentioned, with their description. —54

The kings ruled over seven continents and nine regions and taking up their swords, in various ways, they moved at all places powerfully; they forcefully promulgated their names and it seemed that they were the incarnations of the Lord on the earth. —55

They continued to conquer furiously the invincible warriors, swinging the canopies over the heads of one another; carrying on their behaviour of truth and falsehood, they acted in various ways and ultimately became the food of Kal (Death). —56

The powerful people perform many sinful actions and unjust deeds, for their interest, but ultimately they have to appear before the Lord; the being deliberately falls into the well and does not know the secret of the Lord; he will only save himself from death, when he will comprehend that Guru-Lord. —57

The fools do not know that ultimately we feel shy before the Lord; these fools forsaking their Supreme Father, the Lord, only recognise their own interest; they commit sins in the name of religion and they do not know even this much that this is the profound mystery of the Compassionate Lord. —58

They are ever absorbed in evil actions considering sin as virtue and virtue as sin, the holy as unholy and without knowing the remembrance of the Name of the Lord; the being does not believe in the good place and worships bad places; in such a position he falls in the well, even having the lamp in his hand. —59

Having no belief in holy places, he worships the unholy ones, but for how many days, he will be able to run such a cowardly race? How can one fly without the wings? And how can one see without the eyes? How can one go to the battlefield without weapons? And without understanding the meaning how can one understand any problem. —60

How can one indulge in trade without wealth? How can one visualise the lustful actions without eyes? How can one recite *Gita* without knowledge and reflect upon it without intellect? How can one go to the battlefield without courage? —61

How many kings were there? To what extent, they be enumerated? And how far should the continents and regions of the world be described? I have enumerated only those which have come within my sight, I am unable to enumerate more and this is also not possible without His devotion. —62

All the superb kings who had ruled over the earth, O Lord; with Thy Grace, I describe all of them; there was king Sagar after Bharat, who meditated on Rudra and performed austerities; he obtained the boon of one lakh sons. —63

They were princes of discus, banners and maces and it seemed that god of love had manifested himself in lakhs of forms; they conquered various countries and became kings of various places and all the kings considering them sovereigns became their servants. —64

They selected a fine horse from their stable and decided to perform Ashvamedha *yajna*; they invited the ministers, friends and Brahmins; after that they gave groups of their forces to their ministers, who moved here and there, swinging the canopies over their heads. —65

They obtained letters of victory from all the places and all their enemies were smashed; all such kings ran away, forsaking their weapons; these warriors, putting off their armours, assuming the guise of women and forgetting their sons and friends, ran away here and there. —66

The mace-wielders thundered and the cowards fled away; many warriors leaving their paraphernalia ran away; wherever these brave warriors thundered, activating their arms and weapons, they obtained victory and got the letter of conquest. —67

They conquered the East, West and South and now the horse reached there where the great sage Kapila was sitting; he was absorbed in meditation, he did not see the horse, which seeing him in the guise of Gorakh, stood behind him. —68

When all the warriors did not see the horse, they were wonder-struck; and in their shame, began to search for the horse in all the four directions; thinking this that the horse had gone to the nether-world, they tried to enter that world by digging a comprehensive pit. —69

The furious warriors began to dig the earth and the brightness of their faces became earth-like; in this way, when they made the whole of the South an abyss, then they conquering it, advanced towards the East. —70

After digging the South and the East, those warriors, who were experts in all the sciences, fell upon the West; when; advancing towards the North, they began to dig the earth, they were thinking something else in their minds, but the Lord had thought otherwise. —71

While digging the earth in various ways, scanned all the directions, they ultimately saw the sage Kapila in meditation, they saw the horse behind him and those princes in their pride, hit the sage with the leg. —72

The meditation of the sage was broken and from within him arose various kinds of huge fires; in that fire, one lakh sons of the king alongwith their horses, arms, weapons and forces were reduced to ashes. —73

MADHUBHAAR STANZA

All the sons of the king were reduced to ashes and all his forces were destroyed while lamenting. —74

When those princes of great glory were burnt down, then the pride of all was smashed. —75

That most powerful Lord is extremely Glorious and the warriors of all the four directions fear Him. —76

Some warriors who had been burnt, ran impatiently towards the king and they conveyed the whole thing to the king Sagar. —77

When the king Sagar saw this, he impatiently asked the news about his sons. —78

Then all of them talked about their strength and also said how the pride of those warriors was destroyed; the tears were flowing from their eyes while saying this. —79

The messengers told this that his sons, causing their horse to move on all the earth, had conquered all the kings and had taken them alongwith themselves. —80

"Your sons, thinking that the horse had gone to the nether-world, had dug the whole of the earth in this way, their pride had enormously increased." —81

There all of them saw the most glorious sage (Kapila) absorbed in meditation. —82

"Your sons, taking the warriors with them, hit that sage with their legs." —83

"Then the meditation of that great sage was shattered and a huge fire came out of his eyes." —84

The messenger told, "O king Sagar! In this way all your sons were burnt and reduced to ashes alongwith their army and not even one of them survived." —85

Hearing about the destruction of his sons, the whole city was steeped in sorrow and all the people here and there were filled with anguish. —86

All of them, remembering Shiva, withholding their tears assumed patience in their minds with the holy sayings of the sages. —87

Then the king performed the last funeral rites of all affectionately according to Vedic injunctions. —88

In his extreme sorrow on the demise of his sons, the king left for heaven and after him, there were several other kings; who can describe them? —89

End of "The Description of the Rule of King Prithu" in Bachittar Natak.

Now begins the Description about King Yayati

MADHUBHAAR STANZA

Then there was a most glorious king Yayati, whose fame had spread in the fourteen worlds. —90

His eyes were charming and his form of enormous glory was like the god of love. —91

The fourteen worlds had received brilliance from the glory of his charming elegance. —92

That generous king had innumerable qualities and had skill in fourteen sciences. —93

That beautiful king was most glorious, capable, expert in qualities and had faith in God. —94

The king had knowledge of Shastras; he was extremely furious in war; he was the fulfiller of all wishes like Kamadhenu, the wish-fulfilling cow. —95

The king with his bloody dagger was an invincible, complete, furious and powerful warrior. —96

When he drew his sword, he was like Kal (Death) for his enemies; and his magnificence was like the fires of the sun. —97

When he fought, none of his limb turned back; none of his enemies could stand before him and ran away. —98

The sun trembled before him, the directions shivered, the opponents stood with bowed heads and would run away in anxiety. —99

The warriors trembled, the cowards fled and the kings of various countries would break before him like thread. —100

The moon stood wonder-struck in his presence; the heart of Indra throbbed violently; the Ganas were destroyed and the mountains also fled away. —101

SANYUKTA STANZA

Everyone heard his praise at many places and the enemies, listening to this praises would become fearful and suffer mental agony; he removed the afflictions of the poor by performing the *yajnas* in a nice manner. —102

End of "The Description about King Yayati and His Death" in Bachittar Natak.

Now begins the Description about the Rule of King Ben

SANYUKTA STANZA

Then Ben became the king of the earth; he never charged tax from anyone; the beings were happy in various ways and none had any pride in him. —103

The beings were happy in various ways and even the trees did not seem to have any suffering; there was praise of the king everywhere on the earth. —104

In this way, keeping all his country happy, the king removed many afflictions of the lowly and seeing his splendour, all the gods also appreciated him. —105

Ruling for a very long time and getting the canopy swung over his head, the light of the soul of that mighty king Ben merged in the Supreme Light of the Lord. —106

All the immaculate kings ultimately merged in the Lord after their rule. Which poet can enumerate their names? Therefore, I have only hinted about them. —107

End of "The Description about the King Ben and His Death" in Bachittar Natak.

Now begins the Description about the Rule of Mandhata

DODHAK STANZA

All the kings who have ruled over the earth, which poet can describe their names? I fear the increase of this volume by narrating their names. —108

After the rule of Ben, Mandhata became the king; when he went to the country of Indra, Indra gave him half his seat. —109

The king Mandhata was filled with rage and challenging him, held his dagger in his hand; when, in his fury, he was about to strike Indra, then Brihaspati immediately caught his hand. —110

He said, "O king! do not strike Indra; there is reason on his part for offering you half of his seat; there is one demon named Lavanasura on earth; why have you not been able to kill him as yet? —111

When you will come after killing him, you will then have the full seat of Indra, therefore now be seated on half the seat and accepting this truth, do not exhibit your anger. —112

ASTAR STANZA

The king, taking up his weapons, reached there, where the demons lived in Mathura-mandal; he was a greatly stupid and an egoist; he was a most powerful one and dreadfully outrageous. —113

Thundring like the clouds Mandhata fell upon (the demon) in the battlefield like lightning; when the demon heard this, he also confronted him and furiously caused their horses to dance. —114

MEDAK STANZA

The king was determined to kill him and both the enemies, grinding their teeth and challenging each other began to fight violently; the king did not stop the showering of arrows, as he waited to get the news of the death of Lavanasura. —115

Both of them had the same objective and did not want to leave the battle without killing the opponent; both the warriors showered trees and stones etc., from both the sides. —116

Lavanasura held his trident in his hand in anger and chopped the head of Mandhata into two parts; the army of Mandhata ran away, being grouped together and got so much ashamed that it could not carry the head of the king. —117

The army, getting wounded, flew away like clouds and the blood flowed as if it was raining; abandoning the dead king in the battlefield, the whole army of the king saved itself by fleeing away. —118

Those who returned, their heads cracked, their hair were loosened and being wounded, the blood flowed from their heads; in this way, Lavanasura won the battle on the strength of his trident and caused the warriors of many kinds to run away. —119

End of "The Killing of Mandhata" in Bachittar Natak.

Now begins the Description of the Rule of Dileep

TOTAK STANZA

When Mandhata was killed in the war, then Dileep became the king of Delhi; he destroyed the demons in various ways and propagated religion at all places. —120

CHAUPAI

When taking the trident of Shiva, Lavanasura killed the superb king Mandhata, then the king Dileep came to the throne; he had various types of royal luxuries. —121

This king was a great warrior and sovereign; it seemed that he had been shaped in a mould of gold; like the form of the God of Love, this king was so beautiful, that he appreared to be the sovereign of beauty. —122

He performed various types of *yajnas* and executed *homa* and bestowed charities according to Vedic injunctions; his banner of the extension of *dharma* fluttered here and there and seeing his glory, the abode of Indira felt shy. —123

He got planted the columns of *yajnas* at short distances; and coused the granaries of corn to be built in every home; the hungry or naked, whosoever came, his desire was fulfilled immediately. —124

Whosoever asked for anything, he obtained it and no beggar returned without the fulfilment of his wish; the banner of *dharma* flew on every home and seeing this the abode of Dharmaraja also become unconscious. —125

No one remained ignorant and all children and old people studied intelligently; there was the worship of the Lord in every home and the Lord was adored and honoured everywhere. —126

Such was the rule of king Dileep, who himself was a great warrior and a great archer; he had complete knowledge of Kokashastra and Smritis and he was expert in fourteen sciences. —127

He was a great hero and superb intellectual; he was the store of fourteen sciences; he was extremely charming and enormously glorious; he was also very proud and alongwith it, he was greatly detached from the world. — 128

The king was expert in all Vedangas and six Shastras, he was the knower of the secret of Dhanurveda and also remained absorbed in the love of the Lord; he had many qualities and was unlimited like the virtue and strength of the Lord; he had conquered many enemies. —129

He had conquered many kings of undivided territories and there was none like him; he was extremely powerful and glorious and was very modest in the presence of the saints. —130

He conquered many countries far and near and his rule was discussed everywhere; he assumed many types of canopies and many great kings fell at his feet leaving their persistence. —131

The traditions of *dharma* became prevalent in all directions and there was no misconduct anywhere; he became famous in bestowing charities like the kings Varuna, Kuber, Ben, and Bali. —132

He ruled in various ways and his drum sounded upto the ocean; the vice and fear were nowhere observed and all performed the religious actions in his presence. —133

All the countries became sinless and all the kings observed the religious injunctions; the discussion about the rule of Dileep extended upto the ocean. —134

End of "The Description of the Rule of
Dileep, and His Departure for Heaven"
in Bachittar Natak.

Now begins the Description of the Rule of King Raghu

CHUAPI

The light of everyone merged in Supreme Light; and this activity continued in the world; the king Raghu ruled over the world and wore new arms, weapons and canopies. —135

He peformed several types of *yajnas* and spread the religion in all the countries; he did not allow any sinner to stay with him and never uttered falsehood, even though oversight. —136

The night considered him as moon and the day as sun; the Vedas considered him as "Brahma" and the gods visualised him as Indra. —137

All the Brahmins saw in him the god Brihaspati and the demons as Shukracharya; the ailments looked at him as medicine and the yogis visualised in him the Supreme Essence. —138

The children saw him as a child and the yogis as the Supreme Yogi; the donors saw in him the Supreme Donor and the pleasure-seeking persons considered him as a Supreme Yogi. —139

The sannyasis considered him as Dattatreya and the yogis as Guru Gorakhnath; the Bairagis considered him as Ramanand and the Muslims as Muhammad. —140

The gods cosidered him as Indra and the demons as Shumbh; the Yakshas and Kinnars thought of him as their king. —141

The lustful women considered him as the God of Love and the diseases thought of him as the incarnation of Dhanvantari; the kings considered him as the sovereign and the yogis thought of him as the Supreme Yogi. —142

The Kshatriyas considered him the great canopied king and the wielders of arms and weapons thought of him as the great and powerful warrior; the night considered him as moon and the day as sun. —143

The saints thought of him as manifastation of peace and the fire thought of him as effulgence; the earth considered him as a mountain and the does as the king of deer. —144

He appeared to the yogis as Sovereign and as Supreme Yogi; the mountains considerd him as Himalaya and the darkness thought of him as the effulgence of the sun. —145

The water thought of him as the sea and the cloud considered him as Indra; the Vedas considered him as Brahma and the Brahmins imagined him as the sage Vyas. —146

Lakshmi considered him as Vishnu and Indrani as Indra; the saints saw him as peace-personified and the enemies as the clash-personified. —147

The ailments saw him as medicine and the women as lust; the friends considered him as a great friend and the yogis as Supreme Essence. —148

The peacocks thought of him as cloud and the Chakvi (Brahmani duck) as sun; the female partridge viewed him as moon and the shell as rain-drop. —149

The nightingale saw him as spring and the rain-brid as the rain-drop; the *sadhus* (saints) viewed him as Siddha (an adept) and the kings as sovereign. —150

The beggers saw him as the donor and the enemies as Kal (Death); the Smritis considered him as the knowledge of Shastras and the saints as truth. —151

The saints viewed him as the personification of good conduct and absorbed his kindness in their mind; the peacocks thought of him as cloud and the thieves as peacocks. —152

The women considered him as the incarnation of lust and the saints saw him as an adept; the serpents considered him as Sheshanaga and the gods believed him to be ambrosia. —153

He seemed to be like jewel in the serpent and the creatures saw him as *prana* (life-force); in the whole Raghu clan, he was authenticated as Raghuraj (the king Raghu) and the Yadavas considered him like Krishna. —154

The affliction saw him as the destroyer of suffering and Bali saw him as Vaman, the devotees of Shiva considered him as Shiva and also as Vyas and Parashar. —155

The Brahmins considered him as Veda and Kshatriyas as war; the person who thought of him in any manner, he presented himself in accordance with his desire. —156

He ruled in various ways after conquering various countries far and near seizing various countries, he performed *yajnas* after short intervals. —157

He got planted the columns of *yajnas* at short distances and performed *havans* at various places by reciting *mantras*; no part of the earth was visible where no columns of *yajnas* were seen. —158

Inviting superb Brahmins, he performed many Gomedh *yajnas*; enjoying various types of the luxuries of the earth, he also performed Ashvamedh *yajnas* many times. —159

He also performed Gajmedh *yajnas* and he performed Ajaamedh *yajnas* so many times that they cannot be enumerated; performing Gomedh *yajnas* in various ways, he sacrificed many animals. —160

Performing many Rajsu *yajnas,* the king Raghu seemed like a second Indra after taking bath at various pilgrim stations, he bestowed various types of charities according to Vedic injunctions. —161

He got built places for drinking water at all the pilgrim-stations and stores of corn in every home; so that if anyone comes with any desire, he may be able to obtain the desired thing. —162

No body should remain hungry or naked, and any beggar who came, may return like a king; the king Raghu had such administration that anyone, who would see him once, he would become able to bestow charities himself on others. —163

He gave gifts of gold and silver in various ways; he gave so much to everyone that the recipient became like a king from the status of poor. —164

He would take bath according to Shastric injunctions and then give gifts of elephants, camels and cows; by bestowing gifts of various types of garments, he had fascinated the whole earth. —165

By honouring various types of the lowly, he gave horses and elephants in charity; none was afflicted with suffering and hunger and whosoever asked for anything, he obtained the same. —166

The king Raghu was the abode of charity and gentleness and an ocean of mercy on this earth; he was a great and expert archer and a glorious king, always remaining detached. —167

He always worshipped the goddess with roses, pandanus and sugar-candy and while worshipping, he touched her lotus-feet with his head. —168

He introduced the religious traditions at all places and all the people lived peacefully everywhere; there did not seem to be any hungry and naked, high and low and everyone seemed to be a self-sufficient person. —169

The religious banners fluttered everywhere and there seemed to be no thief or thug and had established one-canopy kingdom. —170

The kingdom of king Raghu was such that the differentiation of a saint and a thief did not exist there and all were saints; his discus fluttered in all the four directions, which returned only on cutting the heads of the sinners. —171

The cow caused the lion to drink milk and the lion supervised the cow while grazing; the persons considered to be thieves now protected the wealth and none committed any wrong act because of the fear of punishment. —172

The men and women slept peacefully in their beds and none begged for anything from others; the *ghee* and fire lived at the same place, and did not damage each other because of the fear of the king. —173

The thief and saints moved together and none frightened any other because of the fear of the administration; the cow and the lion moved freely in the same field and no power could harm them. —174

The king Raghu ruled in this way and the fame of his charity spread in all the four directions; the mighty and elegant warriors protected him in all the four directions. —175

That the king, skilful in fourteen sciences, ruled for twenty thousand years; he always performed the religious acts of this kind, which none other could perform. —176

PAADHARI STANZA

The king Raghu ruled in this way and gave in charity the elephants and horses to the poor; he conquered many kings and shattered many forts. —177

End of "The Rule of King Raghu" in
Bachittar Natak.

Now begins the Description of the Rule of King Aja

PAADHARI STANZA

Then there ruled the great and powerful king Aja, who destroyed several clans after conquering many heroes; he also conquered the rebellious kings. —1

He conquered many invincible kings and shattered the pride of many egoistic kings; the great king Aja was the ocean of fourteen sciences. —2

That king was a powerful warrior and expert in the study of Shrutis (Vedas) and Shastras; that great king was full of self-pride and had a very charming face, seeing which all the kings felt shy. —3

That Sovereign was the king of kings and in his kingdom, all the houses were full of wealth; the women were lured on seeing his beauty and he was the knower of the mysteries of the Vedas; he was a great donor, skilful in sciences and a very gentle king. —4

If I relate the whole story, I fear the *Granth* to become voluminous; therefore, O friend! listen this story only in brief; there was a king named Subahu in Vidarbha country, the name of whose queen was Champavati. —5

She gave birth to a daughter, whose name was Indumati; when she attained the marriagable age, the king then consulted his ministers. —6

The king invited the kings of all the countries, who came to the kingdom of Subahu with their armies; the adorable goddess Sarasvati came to reside in the mouths of all of them and all of them with the desire of marrying that girl, they offered prayers alongwith their people. —7

All the kings of various countries came and bowed before that king Subahu and sat in the assembly, where their glory excelled that of the assembly of gods. —8

The small and big drums were resounding; the glory of that place is indescribable; all of them appeared to be like Indra. —9

That royal assembly was such that seeing it, Indra shrunk his nose, who should describe its glory? The Gandharvas and Yakshas kept silent on seeing it. —10

ARDH PAADHARI STANZA

The warriors looked splendid, seeing whom the heavenly damsels got allured; there were innumerable heavenly damsels. —11

They were singing fascinating songs, in which they were blessing together for their long life till the end of four ages. —12

The knocking on the instruments were being heard and many heavenly damsels were being seen. —13

The songs were being sung according to Vedic rites and the kings of unique glory looked magnificent. —14

The stirnged instruments were being played and the women, being pleased, were happily singing songs. —15

UCHHAAL STANZA

The women were singing with the clapping of their hands and the kings with the decoration of gods, were looking at them. —16

The singing of songs continued with happy mind and seeing the glory of that place, even the mind of greed was becoming greedy. —17

They were talking with the signs of their eyes and all the weapon-wielders were looking splendid. —18

The elephants were thundering and the companions were bedecked; the horses were jumping and dancing. —19

The young damsels were dancing and were singing happily while clapping their hands. —20

These women of the voice of a nightingale and having beautiful eyes, were alluring the mind by singing the song. —21

These women having beautiful hair, charming eyes and in the garb of heavenly damsels, had the voice of a nightingale.—22

These women had marvellous figures, full of desires, with bewitching smiles and long nostrils. —23

Seeing the beauty of the queens, the wife of Indra also felt shy; these heavenly maidens were like the rosary of musical modes. —24

MOHINI STANZA

These white-complexioned elegant women were fascinating the mind of gods and men; seeing them, the great kings got pleased; what more description can be given of their glory? —25

Seeing the embellishment of these women, many men of taste were getting pleased; the women were dancing in many emotional postures, seeing which all the gods and men were delighted. —26

The horses were neighing, the elephants were trumpetting and the people of the town were dancing; the gods, men and women were all getting pleased and the kings were busy in bestowing charities. —27

The heavenly damsels were dancing while singing, seeing whom, the kings got pleased and their queens were also getting angry; the pretty lyre of Narada was being played, seeing which the gods seemed radiant like fire. —28

All of them had put antimony in their eyes and had bedecked their limbs, having worn handsome garments; the heavenly damsels were dancing, the kings were getting pleased and were trying to wed them. —29

The women of gods were dancing and the jingling of the rosaries of their limbs was being heard; the kings were sitting with pomp and show at various places. —30

Whosoever saw this, he was pleased and he who did not see this, he got angry in his mind; the women were dancing, exhibiting various kinds of emotions and there was wonderful emotional play from every limb of theirs. —31

Those women also decided to do something marvellous at that place, because there were sitting there some persistent sages; the yogis, leaving their meditation came running and seeing the glory of this function, they were pleased. —32

Wherever the kings were sitting well-bedecked, the atmosphere of that place seemed extremely splendid; the kings were filled with pleasure here and there, accomplished with their qualities and servants and the sages seeing their magnificence had forgotten the consciousness of their mind and body. —33

The stringed musical instruments were being played there and hearing their pleasing musical modes, the experts of musicology were feeling shy; hearing the tunes of the musical instruments, the kings fell down here and there like the warriors lying wounded in the battlefield. —34

They seemed to have blossomed like the flowers of the forest and their bodies were exhibiting the fundamental emotion of the earthly comfort; the intoxicated kings were swinging here and there like the peacocks getting intoxicated hearing the thundering of clouds. —35

PAADHARI STANZA

Seeing the splendour here and there, the kings sat down; their glory cannot be described and seeing their figures, the eyes were getting pleased. —36

Seeing the colourful dance of this kind, the god of love was pulling his bow and discharging his arrows on the kings; the great glory of the atmosphere is indescribable and all were getting pleased on seeing. —37

It seemed that this was the first day of spring; in this way, seeing the whole assembly, all the kings sat down there in their glory as if they excelled even Indra. —38

In this way, the dancing continued there for one month and no one could save himself from drinking the wine of that dance; here, there and everywhere the beauty of the kings and princes was seen. —39

Sarasvati, the goddess worshipped by the world, said to the princess, "O princess! Look at these princes, who even excel Indra." —40

The princess looked towards the group of princes and did not even like the prince of Sindhu kingdom; leaving him, absorbing all the glory within herself, she moved further. —41

Sarasvati said to her again, "Here is a king of the West, you may see him;" the princess saw his natural features, but she did not like him also. —42

MADHUBHAAR STANZA

"O princess! look towards these elegantly dressed warrior-kings of the country. —43

The princess saw towards the natural features of many kings thoughtfully and that supremely immaculate damsel even did not like the king of the West —44

Then that girl moved forward and began to smile like the flash of lightning amongst the clouds. —45

The kings were getting allured on seeing her and the heavenly damsels were getting angry; they were enraged because they found the princess more beautiful than themselves. —46

The kings of charming forms, and apparently beauty-incarnate and of supreme glory were there. —47

The princess saw the kings standing there and also saw amongst them the sovereign of Multan. —48

BHUJANG PRAYAAT STANZA

Leaving all of them, the princess moved forward like the Pandavas, the sons of Pandu, moving away after leaving their kingdom etc., standing in the royal court, she appeared like the fascinating fire-flame. —49

Standing in the royal court she appeared like the portrait of a painter; she was wearing a golden ornament (*kinkini*) fitted with wreath of gems; the pigtail of her hair was apparently like fire for the kings. —50

Sarasvati, seeing the damsel said to her again, "O princess! See these superb kings; O my beloved! obey my saying; wed him, whom you consider worthy in your mind." —51

"He, with whom there is a large army and the conches, kettledrums and the war-horns are being played, see this great king; whose thousand arms make the day appear as night." —52

"In whose banner, there is seated a huge lion and hearing whose voice, the great sins are eliminated; O princess! see that sun-faced great king of the East." —53

"Here the kettledrums, conches and drums are resounding and the Southern musical instruments are being played; the tones and tunes of many other instruments are being heard; also the drums, anklets etc., are being played. —54

"The warriors are wearing beautiful garments; and the canopied king is looking splendid alongwith his army; he, whose chariot and its horses destroy large and mountain-sized warriors; O princess! he is the king of the South." —55

"The king who has a great army and in which there are millions of soldiers on foot in green uniforms, and whose beautiful elephants tied with banners, are roaming, O princess! he is the king of the North." —56

"He, before whom the army on foot is moving enthusiastically, and who after conquering millions, has not turned away from the war, whose horses are like pigeons and who has such chariots which are not even with Indra." —57

"He, with whom there are warriors of the size of the peaks of the mountains and seeing whom, the damsels of the demons gets fascinated, smile and wave the hair of their heads and in whose fear the pregnant women lose their pregnancies." —58

"That mighty one is the king of Lanka (Ceylon), in whose company there are also Lokpals; he had once looted the store of Kuber and had also defeated the mighty Indra." —59

"O princess! tell me what is in your mind? The mention of the great kings has already been made; there are kings and kings on all the four sides, but you have equally abandoned them all." —60

"See that one who has a great army of demons with him; and with whom there are many canopied kings; on whose banner the vultures and crows are sitting; you may love that mighty king." —61

"He, who has charming garments and chariots and with whom there are all the Lokpals; even the king Indra conceals himself in fear because of that king's fame as a donor; O friend! he is the same Aditya Kumar." —62

"He, in whose chariot, there are seven horses and who can even destroy Sheshanaga with his glory; who has long arms and dreadful bow, recognise him as *dinkar* or Surya." —63

He is whom you see coming with his bow and arrows, he is the king of the night, the brilliant Chandra, who lightens up for all the creatures and whom thousands of people remember day and night. —64

"This one, who while going for war, seems like a mountain and who has conquered greatly tyrannical, multi-armed kings; his banner is powerfully exhibiting its glory, seeing which, the pride of many egoists is shattered." —65

"To what extent should I describe these great egoists? All of them are standing in groups and surrounding others; the comely and clever prostitutes are dancing and the voice of the musical instrument is being heard." —66

"The great wealthy kings taking their armies with themselves and taking pride in their riches, are seated here; O princess! see that king, the master of riches, from whose body the fires of beauty are arising." —67

Where there was the princess, all the kings were standing there; there was none other so beautiful on the earth; many egoistic canopied kings, taking their armies with them, came and stood there. —68

He, from whom the streams adopt the glory of their comeliness and from whom the oceans also spring up, not enduring His brilliance; He, whose body is very big and whose beauty is magnificent and seeing whom, the heavenly maidens get allured. —69

"O princess! all those different kings have come here seeing whom the pride of the kings is shattered; to what extent should I describe those kings who have come here?" That goddess showed the princess all those kings. —70

SWAYYA

All those kings who had come there, they were all shown to the princess; she saw the kings in all the four directions, but did not like anyone; the whole sphere of heroes was defeated and seeing such a situation, the kings also became dejected; the faces of all of them shrank and all the princes returned to their homes. —71

SWAYYA

At that time, the king Aja, taking alongwith him his big army, reached there; his unique silken garments were making the god of love feel shy; there were also many well-dressed other kings affording pleasure; the king Aja, wearing handsome garments reached there. —72

SWAYYA

His army made queues and his forces began to play on the small and big drums; on the bodies of all, the handsome ornaments were shining and the god of love also seeing their comeliness, was becoming unconscious; all were listening to the sounds of the musical instruments and all seeing their unique beauty, were getting pleased. —73

The beauty of king Aja that we saw, we had not seen the same beauty of anyone else before; the moon seeing hid comeliness, hid himself and his heart burnt with jealousy; the fire seeing his elegance, was irritated and he abandoned his burning activity; the kind of beauty that the king Aja has, the same beauty we have never seen before. —74

He was a winsome youth and had a shapely figure, which was considered foremost in all the four directions; he was radiant like the sun and was a great sovereign amongst kings; the gods and others were all wonder-struck to see him and the night considered him as moon; the day imagined him as the sun and the peacocks thought of him as the cloud. —75

The rain-birds raised their voice considering him as spring and the partridges thought of him as moon; the saints thought of him as peace and the warriors apparently as anger; the children considered him as a good-natured child and the enemies as Kal (Death); the gods thought of him as god, the ghosts and fiends as Shiva and the kings as the sovereign. —76

The saints saw him as a Siddha (adept) and the enemies as enemy; the thieves saw him as early morn and the peacocks as cloud; all the women considered him as god of love and all the Ganas as Shiva; the shell saw him as the rain-drop and the kings as the sovereign. —77

The king Aja looked splendid on the earth just as the clouds in the sky; seeing his comely nose, the parrot got jealous and seeing both of his eyes, the wagtail fly shy; seeing his limbs, the rose got dead-drunk and the god of love got angry seeing his handsome neck and the loins seeing his waist forgot themselves and were not able to reach their homes. —78

Seeing his lake-like eyes, it seemed that they became intoxicated after drinking a drought of ambrosia; the songs were being sung and the musical instruments were being played; the women in their pleasure were singing abusive songs and saying, "O prince! the Lord has created this princess for you, You may wed her." —79

Seeing the glory of his eye, the women were absorbed in love and were singing songs while playing on the drums; all the women who were coming from outside the town, seeing the beauty of the king, they threw away their gowns and were only looking at his charming face; seeing the king they all desired, "O king! let it be the God's Will that you may rule as long as the water flows in the Ganges and Yamuna." —80

While describing the glory of king Aja, I accept that whatever similes the poets generally give, they are all discourteous and I feel shy while uttering them; I have searched on all the earth in order to find someone so beautiful as you, but I was not successful; writing about your beauty, my pen is pulled down and how should I describe it from my mouth? —81

The king with the arrows of his eyes, wounded all the townfolk; even Sarasvati is unable to describe the charm of his beauty; the throat of the king is sweet like the nightingale and the neck like the pigeon; seeing his beauty, all are falling down on earth and getting wounded. —82

DOHIRA

The men and women are getting pleased on seeing the comeliness of form of king Aja and have not been able to decide whether he is Indra, Chandra or Surya. —83

KABIT

Either he is mercurial like the young ones of serpents or someone has seen him like the one who casts spells at the king Aja who has been specially created like the toy of the god of love; the king Aja is the breath of life for women, he is the mine of beauty and is skilful in the sexual sports; he is the apparent manifestation of wisdom and amongst the kings he is charming like the moon; it is not clear whether he is the sword or the arrow or a bedecked warrior; such a brave king Aja is being seen with great caution. —84

SWAYYA

He is impressive like a sword or an arrow; his simple beauty like the young one of a deer is worth seeing; all are getting pleased on seeing him; and his glory is indescribable; the princess is moving forward to see him and seeing him, the peacocks and partridges have fallen in confusion; the heart of that princess was fascinated, the moment she saw king Aja. —85

TOMAR STANZA

When the princess saw the king, the treasure of beauty, she held her wreath of flowers with smile. —86

The charming damsel caught the garland in her hand and put it around the neck of the king, expert in eighteen sciences. —87

The goddess said to that princess, who was expert in all sciences, "O beautiful maiden like moonlight having charming eyes; listen to what I say." —88

"O princess full of charm and shyness! The king Aja is a worthy match for you; you see him and listen to my speech." —89

The princess caught the wreath of flowers and put it around the neck of the king and at that time many musical instruments including the lyre were played. —90

The tabor, drum, kettledrum and many other musical instruments of various tunes and tones were played; the flutes were played and there were many beautiful ladies of charming eyes seated there. —91

The king Aja wedded that damsel and taking various types of dowry and causing the tabor and lyre to be played, he returned home with great happiness. —92

That king expert in eighteen sciences, was the ocean of pleasure and store of gentleness; he had conquered even Shiva in the war. —93

In this way, he ruled and caused the canopy to be swung over his head and in the whole world, the ceremonies regarding the divine kingship of that victorious king were performed. —94

The king Aja, after conquering all the four directions, he gave charities of materials as a generous king; being expert in all science, that king was extremely benevolent. —95

His eyes and body were so charming, that even the god of love felt jealous; hundreds of kings evaded him, seeing the moonlike beauty of his face. —96

In this way, the king ruled like a great Sovereign in the world doing religious and social services and performing *yajnas*; if I narrate all the things associated with him, the story will be greatly increased. —97

Therefore, I say in brief, O brothers! listen to it; the king Aja ruled in this way in various ways in religion and society. —98

He abandoned the idea of considering the whole world as his own and did not care for any one; then the Great Death, in great rage, reduced king Aja to ashes in its fire. —99

Seeing the king Aja merging in the Supreme Light all the people became fearful like the passengers of a boat with the sailor; the people became weak like the individual becoming helpless with the loss of physical strength. —100

Just as a village becomes helpless without a headman, the earth becomes meaningless without fertility, the tresure charm without wealth and the trader becomes in low spirit without the trade. —101

Without the king, the people became like poetry without meaning, friend without love, the country without the king and as the army becomes helpless without the general. —102

That state becomes like a yogi without knowledge, a king without kingdom, the idea without the meaning and the donor without the material. —103

The people became like an elephant without a goad, the king without the army, the warrior without weapons and the ideas without wisdom. —104

They are just like the wife without husband, the woman without beloved, the poetry without wisdom and a friend without love. —105

They are just like the country becoming desolate, the women losing their husbands, the Brahmins without learning or the men without wealth. —106

In this way, the kings who ruled over this country, how can they be described? Vyas, the store of Vedic learning, composed eighteen Puranas. —107

He composed eighteen parvas (parts of *Mahabharata*), listening which the whole world was pleased; in this way Vyas was the fifth incarnation of Brahma. —108

End of "The Description of Vyas, the Fifth Incarnation of Brahma and the Rule of King Aja" in Bachittar Natak.

Now begins the Description of Six Sages, the Sixth Incarnation of Brahma

TOMAR STANZA

In this next Age, Vyas composed Puranas in the world and in doing this his pride was also increased; he also did not consider anyone equal to him. —1

Then the dreadful Kal (Death) in his rage divided him into six parts with his great fires; then they were considered lowly. —2

His life-force was not terminated and from his six parts emerged six sages, who were the supreme scholars of Shastras and they composed six Shastras in their names. —3

These six sages of the lustre of Brahma and Vyas, brought to light six Shastras and in this way, Brahma assumed the sixth incarnation made ideological improvements over the earth through six Shastras. —4

End of "The Description about Six Sages, the Sixth Incarnation of Brahma" in Bachittar Natak.

Now begins the Description of Kalidas, the Seventh Incarnation of Brahma

TOMAR STANZA

This Brahma, the ocean of Vedas, who was the authentic knower of eighteen Puranas and Shastras, began to scan the whole world in his incarnation named Kalidas in the Iron Age. —1

The king Vikramaditya, who himself was glorious, unconqerable, scholar full of virtues with auspicious brightness and charming eyes, remained pleased on seeing Kalidas. —2

After his manifestation, Kalidas composed in chastened form his poem *Raghuvansh*; to what extent I should describe the number of poems that he composed? —3

He was the seventh incarnation of Brahma and when he was redeemed, then he assumed the form of four-headed Brahma i.e. he merged himself in Brahma. —4

End of "The Description of Kalidas, the Seventh Incarnation of Brahma" in Bachittar Natak

Rudra Incarnation

TOMAR STANZA

Now I describe in chastened form those incarnations, which were assumed by Rudra;

performing extreme austerities Rudra became egoistic. —1

He did not consider anyone equal to him in all places and countries; then Mahakal (the Great Death) in ire said to him thus. —2

"Those who become proud, they deliberately perform the action of falling into a well; O Rudra! listen to me attentively that my name is also 'the Destroyer of Ego'." —3

"Brahma had also become egoistic in his mind and the evil notions arose there, but when he took birth for seven times, he was then redeemed." —4

"O the king of sages! listen to what I say and in the same way, you may go and take birth on the earth. Otherwise, O Rudra! You will not be redeemed in any other way." —5

Hearing this, Shiva, considering the Lord as the Destroyer of Ego, and leaving his persistence, incarnated on earth. —6

PAADHARI STANZA

The way, in which all the kings have been described, in the same way, the actions done by all the sages have been narrated as to how Rudra manifested himself in the castes of *dvijas* (twice born). —7

Whatsoever deeds they brought to light, I relate them here; in this way, Rudra became the sons of the sages, who adopted silence and attained recognition. —8

Then he incarnated himself as sage Atri, who was the store of eighteen sciences; he abandoned everything else and adopted yoga as his way of life and served Rudra, the store of all wealth. —9

He performed austerities for a long time, on which, Rudra got pleased and said, "You may ask for any boon which you like, I shall grant it to you." —10

Then the sage Atri stood up with folded hands and his love for Rudra was further increased in his mind; he became very happy; the tears flowed from his eyes and his hair showed signs of jubilation, when he said: —11

"O Rudra! if You want to grant me a boon, then give me a son like you; Rudra saying "let it be," disappeared and the sage came back to his home. —12

On returning, he married Ansuya, who had been blessed by Shiva, Brahma and Vishnu by their lustre. —13

Ansuya also, in consonance with her name, inspite of being a charming lady, performed austerities; she was the second manifestation of the Goddess of Love (Rati). —14

That pretty and married fortunate women was glorious in various ways, on seeing whom, the personification of beauty also got allured; her glory is indescribable. —15

Seeing her face, the moon was filled with jealousy and wept in affliction; seeing her hair, he bowed down her looks and even the Sumeru mountain, seeing her beauty, concealed himself. —16

Seeing her neck, the female pigeon got enraged and the parrot seeing her nostril hid himself in the forest; seeing her hair, even Yamuna was filled with anger and seeing her serenity, the ocean felt shy. —17

Seeing her arms, the lotus-stalk felt shy and the swans, seeing her gait got angry; seeing her legs, the *kadli* trees became shyful and the moon considered his beauty inferior to her. —18

In this way, the charm of her beauty is described, and no poet can utter her greatness; seeing such a beauteous lady, the sage Atri believed that he had obtained canopied kingdom of beauty. —19

That lady had vowed that she would not marry her husband for sexual enjoyment, and would wed that person, who would have the strength to endure the sacred tribulations of austerities. —20

The sage (Atri) had agreed with her vow and married her and sacrificed himself on her charm of beauty; he, the sage Atri, who was the father of Dattatreya, making her his wife, brought her home. —21

Several years passed after marriage and once an opportunity arose when Brahma and other gods went to the home of that sage; the women of the hermitage of the sage performed great service to them. —22

The incense was burnt, the lamps were lighted, there were libations and solutions; seeing Indra, Vishnu and Shiva, all the devotees eulogised them. —23

Seeing the devotion of the sage, all were pleased and all blessed him; then Brahma said, "O Kumar! you will be blessed with a son." —24

TOMAR STANZA

When Brahma said this that the sage would be blessed with a son, then listening to it, her eyes showed signs of anxiety. —25

The body of that young lady became agitated and the tears flowed from her eyes; she was filled with anxiety on hearing these words and she felt that the day had changed into night. —26

Her body was agitated with anxiety and she getting enraged, became impatient; her lips and eyes quivered and she lamented. —27

MOHAN STANZA

Hearing these words that doe-eyed and extremely beautiful lady (felt agitated). —28

Her mind, which was immaculate, was filled with extreme rage alongwith other women of the sages. —29

The wife of the sage plucked her hair at that place and her comely limbs were filled with extreme ire. —30

Breaking her necklaces, she plucked her hair and began to put dust on her head. —31

TOMAR STANZA

Seeing the wife of the sage in anger, getting fearful and forsaking his pride, and taking Shiva and other sages with him, Brahma fled. —32

Then the wife of the sage, uprooting one of the matted lock of her head in anger, struck it on her hand, at that time Dattatreya was born. —33

Considering Ansuya as his mother and keeping her on his right, he circumambulated around her and then saluted her; in this way, thinking about the experience of sexual pleasure, Dutt Kumar was born. —34

His body was charming and he was reciting seven Smritis; the great Dutt was reciting all the four Vedas. —35

Shiva, remembering the earlier curse assumed himself the body of Dutt and took birth in the home of Ansuya; this was his first incarnation. —36

PAADHARI STANZA

The loving Dutt, the store of eighteen sciences was born; he was the knower of Shastras and had a charming figure; he was a yogi king of all the Ganas. —37

He spread the cults of Sannyas and Yoga and he was totally spotless and servitor of all; he was the apparent manifestation of yoga, who abandoned the path of royal pleasures. —38

He was greatly praiseworthy, had a charming personality and also the store-house of grace; his disposition was rediant like sun and fire and had cool temperament like water; he manifested himself as the king of yogis in the world. —39

Dutt Dev was superior to all in Sannyas *ashrama* (monastic order) and was becoming incarnation of Rudra; his radiance was like fire and power of endurance like earth. —40

Dutt was a person of purity, indestructible splendour and pure intellect; even the gold felt shy before him and the waves of the Ganges seemed to surge over his head. —41

He had long arms and charming body and was a detached Supreme Yogi; when he applied the ashes to his limbs, he fragranced everyone around him and he brought to light *sannyas* and yoga in the world. —42

The praise of his limbs seemed boundless and he manifested himself as a generous king of the yogis; the brilliance of his body was infinite and from his great personality, he appeared to be a silence-observing ascetic and eminently glorious. —43

That king of the yogis spread his infinite greatness and glory and on his manifestation, the fraudulent tendencies trembled and he made them stingless in an instant. —44

Seeing his indestructible greatness and unique body, the mother remained wonder-struck; all the people in countries far and near also marvelled to see him and all of them abandoned their pride on listening to his greatness. — 45

The whole nether-world and sky had the feeling about his comeliness which made all the creatures full of joy; because of him, the whole earth became blissful. —46

Then she and the earth all quivered and the sages here and there abandoned their pride; on his manifestation, many instruments (musical) were played in the sky and for ten days, the presence of night was not felt. —47

Many musical instruments were played here and there and it appeared that the discriminating intellect had assumed a body itself; his glory is indescribable and he manifested himself as the king of Sannyas. —48

Even on taking birth, he absorbed himself in actions of yoga; and he destroying sins, propagated *dharma*; the great Sovereigns fell at his feet and getting up, they practised *sannyas* and yoga.—49

Seeing the unique king Dutt, all the kings bowed respectfully at his feet; seeing the greatness of Dutt, it appeared that he was the store of eighteen sciences. —50

On his head, there were the matted locks of his celibacy and on his hands grew the nails of observances; the white ashes on his body were indicative of his state devoid of illusions; his character like Brahm (Brahman) was his deerskin. —51

Having white ashes on his face and wearing loin-cloth, he was the possessor of *sannyas* and conduct and relinquisher of deceit; he remained absorbed in abstract meditation and his limbs were extremely charming; his radiance was indestructible. —52

In his mind there was only one desire of *sannyas* and yoga and for this desire he had abandoned all other desires; his body was unique and during day and night, he remained detached from the deceits of the world; leaving the desires of all kinds, he had adopted the character of sages; his eyes were red and were the store of *dharma*. —53

He had a pure mind, devoid of vices, and he meditated with his non-mercurial eyes; his praise was infinite; having only one desire in his mind of adopting *sannyas* from all sides; he was the greatest among the immaculate *sannyasis*. —54

He had a body of yogis, whose greatness was infinite and he was the store of the knowledge of Shrutis (Vedas) and extremely generous; amongst the sages, he was most skilful and great and was supremely learned. —55

The sin had not even touched him and he was elegant in virtues; the yogi Dutt wore loin-cloth and seeing him, his mother was wonder-struck. —56

Seeing the greatest *sannyasi* Dutt, having comely limbs, even the god of love felt shy; the sage Dutt was the king of *sannyasis* and he had practised all kinds of the activities of *sannyas*. —57

His body was immaculate, which had never been troubled by lust; on his head there was tuft of matted locks; such a form was adopted by Dutt, the incarnation of Rudra. —58

Who can describe his fine glory? And listening to his appreciation, the Yakshas and Gandharvas become silent; Brahma was also wonder-struck to see his glory; and even the god of love felt shy on seeing his beauty. —59

He was extremely learned, expert in actions, beyond the desires and obedient to the Lord; his elegance was like the crores of suns and the moon was also wonder-struck on seeing him. —60

He had manifested as the apparent form of yoga and then had been absorbed in the practice of yoga; that immaculate Dutt of pure intellect, did the first thing of leaving his home. —61

When he practised yoga for a long time, Kaldev (the Lord) was pleased with him; at that time, there was a heavenly voice: "O king of yogis! listen to what I say." —62

Voice from Heaven addressed to Dutt

PAADHARI STANZA

"O Dutt! listen to me with pure intellect; I say unto you that there can be no salvation without the *guru*; first of all, adopt a *guru*, then you will be redeemed; in this way, Kal told the method of yoga to Dutt. —63

Obedient to the Lord and abiding beyond the desire, Dutt prostrated before the Lord in various ways; he practised yoga in different ways and spread the exaltation of yoga. —64

Then Dutt, bowing before the Lord, he eulogised the unmanifested Brahman Who is the Sovereign of sovereigns, the Supreme Yogi and with unique limbs pervades everywhere. —65

The Splendour of that Lord pervades in water and on plain and many sages sing His praise; He, whom the Vedas etc., call *neti, neti* (not this, not this), that Lord is eternal and pervades in the beginning, in the middle and at the end. —66

He, who created many beings from one and with His power of wisdom, created the earth and the sky; That fearless, birthless and beyond desires is there at all the places in water and on plain. —67

He is supremely immaculate, sacred, pure, long-armed, fearless and unconquerable; He is the supremely eminent *Purusha*, the Sovereign of sovereigns and the great enjoyer. —68

That Lord has indestructible lustre, light-incarnate, dagger-wielder and is eminently glorious; His infinite glory is indescribable; He pervades in all the religions. —69

Whom all call *neti, neti* (not this, not this), the power of all kinds abide at the feet of that blemishless and beauty-incarnate Lord and all the sins fly away with the remembrance of His Name. —70

He has the temperament, qualities and gentleness live the saints; and there is no other measure of achieving salvation without going under His shelter; He acts for the redemption of the lowly and if anyone calls Him with any motive, he accepts his saying. —71

The enemies and friends all are allured to see Him, Who is blemishless, Who is eternally glorious, Who is seated on a stable seat and Who has infinite qualities. —72

He considers enemies and friends alike, and also comprehends the praise and slander alike; He is seated on a stable seat; He is supremely beauty-incarnate and also immaculate; He is the Sovereign of sovereigns. —73

His tongue showers ambrosia; all the gods and demons are fascinated by Him; He is devoid of enmity and light-incarnate; His body is indestructible and is impartial all the time. —74

His glory remains the same in the beginning and at the end and is accomplished with all kinds of powers; all the beauties are there in his body and seeing his comeliness the Yakshas and Gandharvas are allured. —75

His limbs are indestructible; that Lord is the manifestation of cognition; because of His grave, the beings are scattered over the whole world; He has created many beings in water and on plains and He ultimately merges every one in His form. —76

The death and sin have not been able to touch Him at any time; the Lord of that indestructible lustre and body remains the same at all times. —77

In this way, Dutt recited the eulogy and by this recitation, all the sins fled away; who can describe his infinite greatness? Therefore I have said it in brief. —78

If the whole earth becomes the paper and Ganesha is the proud writer; all the oceans become the ink and all the forests become the pens and Sheshanaga makes a description of the Lord from his thousand mouths, then also the mystery of the Lord cannot be comprehended. —79

If Brahma also utters His glory, then also His effulgence cannot be comprehended; if Sheshanaga also utters His Names from his thousand mouths, then also His end cannot be known. —80

If Sanak, Sanandan etc., remember Him continuously night and day, then also His glory cannot be described; Brahma created all the four Vedas, but on reflecting about Him, he also talks of Him as *neti, neti* (not this, not this). —81

Shiva practised yoga for thousands of years; he left his home and all attachment and resided in the forest; he also practised yoga in various ways, but still he could not know His end. —82

Many worlds are manifested from His one form and the lustre of that Lord, Who remains unattached throughout night and day, cannot be described; His seat is permanent and He is praiseworthy, lustrous and glorious. —83

The enemies and friends are alike for Him and His invisible lustre and praise are supreme; He has the same form in the beginning and at the end and He is the creator of this fascinating world. —84

He has no form or line, no attachment or detachment; That guiseless Lord has no special name or place; That long-armed and omnipotent Lord is the manifestation of cognition and His comeliness and greatness are infinite. —85

Even those who practised yoga for various *kalpas* (ages) could not please His mind; many sages and virtuous people remember Him by the performance of many agonising austerities, but That Lord does noe even think of them. —86

He is the only One, and creates many and ultimately merges the many created forms in His Oneness; He is the life-force of millions of beings and ultimately He merges all within Him. —87

All the beings of the world are under His shelter and many sages meditate on His feet; That all-pervading Lord does not even scan those who meditate on Him for many *kalpas* (ages). —88

His greatness and glory are infinite; He is the greatest amongst the sages and is extremely generous; His effulgence is eternal and form most beautiful; the human intellect cannot reflect on Him. —89

He, the Lord of unique greatness and glory, remains the same in the beginning and at the end; He, who has instilled His light in all the beings, He has also smashed the pride of the egoists. —90

He, who has not left untouched even one egoist, He cannot be described in words; He kills the enemy with a single blow. —91

He never keeps away His devotees from Him and just smiles even on his erratic doings; He, who comes under His grace, his objectives are fulfilled by Him ultimately; though He has not married, even then *maya* is His spouse. —92

Millions are getting pleased with Him and some are getting pleased only by remembring His name; He is devoid of deceit and is the manifestation of cognition; He is omnipotent and ever remains without desires. —93

He is immaculate, perfect, store of eternal glory, indestructible, praiseworthy, holy, illustrious, omnipotent, fearless and unconquerable. —94

Millions of Indras, Chandras, Suryas, and Krishnas serve Him; many Vishnus, Rudras, Ramas, Muhammads, etc., meditate on Him, but He accepts none without true devotion. —95

There are many truthful persons like Dutt, many Yogis like Gorakh, Machhindar and other sages, but none has been able to comprehend His mystery; various types of *mantras* in various religions have manifested, but all get disappointed without the faith of One Lord. —96

Vedas speak of Him as *neti*, *neti* (not this, not this) and that creator is the Cause of all causes and unapproachable; He is casteless and without father, mother and servants. —97

His form and colour cannot be known; He is the King of kings and Sovereign of sovereings; He is the Primal cause of the world and is Infinite. —98

His colour and line are indescribable and the power of that guiseless Lord is endless; He is viceless, indivisible, God of gods and unique. —99

The praise and slander are alike for Him and the beauty of that great praiseworthy Lord is perfect; That Lord, the manifestation of cognition, is viceless, all-pervading and continuously unattached. —100

In this way, Dutt, the son of Atri eulogised the Lord and prostrated in devotion; then he touched the feet of that casteless and colourless Lord in various ways. —101

If one utters His praises for several ages, even then he cannot understand His mystery: "O Lord! my intellect is very low and I cannot describe Thy vastness." —102

"Thy attributes are great like the sky and my wisdom is very low like that of a child; how can I describe Thy glory? Therefore leaving all the measures, I have come under Thy refuge." —103

His mystery cannot be known to all the four Vedas; His glory is infinite and supreme; Brahma also got tired in praising Him and is uttering His greatness only by the words *neti, neti* (not his, not this). —104

Ganesha also gets tired in writing His praises and all of them, feeling His omnipresence get wonder-struck; Brahma also accepted defeat, while singing His praises and forsaking his persistence by describing Him only as infinite. —105

Rudra is remembering Him for millions of ages; the Ganges is flowing from the head of that Rudra; He is not bound down within the meditation of sagacious individuals, even on meditating Him for many *kalpas* (ages). —106

When Brahma, who is superb amongst the great sages, entered the lotus-stalk, he could not even know the end of that lotus-stalk, then how can our power of reflection and wisdom realise Him? —107

He, whose elegant comeliness cannot be described, His greatness and glory is infinite; He, who has manifested Himself in more than one forms, meditate only on His feet. —108

ROOAAL STANZA

Touching the feet of various sages and forsaking his pride, Dutt, the son of Atri, began to wander in various countries; when, for lakhs of years, he served the Lord single-mindedly, then suddenly, a voice came from heaven. —109

Now begins the Description of Adopting the Immortal Lord as the First Guru

Speech of Heavenly Voice addressed to Dutt

"O Dutt! I am telling you the truth that none out of the people, the king, the poor and others none gets salvation without the Guru; you may suffer millions of tribulations, but this body will not be redeemed therefore, O the son of Atri, you may adopt a Guru." —110

Speech of Dutt

When this voice of heaven was heard, then Dutt, store of good qualities and knowledge and ocean of gentleness, prostrating on the Feet of the Lord, said, "O Lord! kindly give me the crux of the matter as to whom I should adopt my Guru." —111

Speech of the Heavenly Voice

"Whomsoever you like in your mind, accept him as your Guru and forsaking deceit, serve him with the singleness of mind; when the Guru is pleased, he will grant you a boon, otherwise O wise and sagacious Dutt! you will not be able to achieve redemption." —112

He, who in the first place gave this mantra, feeling about that Lord in his mind and accepting Him as the Guru, Dutt proceeded for getting instructions in yoga; though the parents dissuaded him, he did not accept the saying of anyone; he assumed the garb of a yogi and went towards a dense forest. —113

In the forest, he performed austerities in many ways and concentrating his mind, he recited various kinds of *mantras*; when he, enduring tribulations for many years, performed great austerities, then the Lord, the treasure of wisdom, gave him the boon of "wisdom." —114

When this boon was bestowed upon him, then infinite wisdom penetrated within him and that great Dutt, reached the abode of that Supreme *Purusha* (Lord); his wisdom suddenly extended on various sides and he propagated *dharma*, which destroyed the sins. —115

In this way, he adopted the eternal unmanifested Brahman as his first Guru, who pervades in all directions; He, who has spread in the four major divisions of creation viz., *andaja* (oviparous), *jarayuja* (viviparous), *svedaja* (generated by heat and moisture) and *udbhijja* (germinating), the sage Dutt accepted that Lord as his first Guru. —116

End of the chapter entitled "The Description about the Adoption of the Unmanifested Brahman as the First Guru" in Bachittar Natak.

Now begins the Description of the Second Guru

ROOAAL STANZA

The sage Dutt, Supremely immaculate and the ocean of yoga, then meditated in his mind on the second Guru and made the Mind his Guru; when the mind becomes stable, that Supreme Lord is recognised and the heart's desires are fulfilled. —117

End of the chapter entitled "Description of the Second Guru"in *Bachittar Natak.*

Now begins the Description of Dasnaam

BHUJNAN PRAYAAT STANZA

When Dutt adopted two gurus and he always served them single-mindedly; The waves of the Ganges and the matted locks were auspiciously seated on his head and the god of love could never touch his body. —118

There were white ashes smeared on his body and he was alluring the mind of very honoured persons; the sage appeared very great with the waves of the Ganges and matted locks; he was the treasure of generous wisdom and learning. —119

He wore ochre-coloured clothes and also the loin cloth; he had forsaken all the expectations and recited only one *mantra*; he was a great silence-observer and practised all the practices and actions of yoga. —120

He was greatly glorious as the ocean of mercy, the doer of good actions and the smasher of the pride of all; he was the practiser of all the practices of Great yoga and was a *Purusha* of silence-observation and the discoverer of the great powers. —121

He used to go for a bath in the mornings and evenings and practised yoga; he could observe the past, present and future and was divinely-incarnate saint of pure intellect amongst all the *sannyasis*. —122

He did not allow his mind to become mercurial even on being afflicted by hunger and thirst; he, remaining supremely unattached, and wearing the patched cloak, practised yoga, for the realisation of the light of the Supreme Essence. —123

He was a great self-knowing, stable yogi performing austerities in upside down posture; he was the destroyer of evil actions through good actions and was ever and unattached ascetic of stable mind. —124

He used to live in the forest, studying all Shastras, destroying evil actions as a worthy traveller on the path of detachment; he had forsaken lust, anger, greed and attachment and was a supreme silence-observer and the adopter of the fire of yoga. —125

He was the practiser of various kinds, a great celebate and an authority on *dharma;* he was a great knower of Essence, the knower of the secrets of yoga and *sannyas* and a detached ascetic; he always remained in good health. —126

He was without expectations, practised austerities in upside-down posture, a great knower of Essence and an unattached *sannyasi*; he practised all kinds of yogic postures with concentration; forsaking all other desires, he meditated only on the One Lord. —127

While seated near the fire and smoke, he had raised his hand and while meditating, burning the fires in all the four directions, he was internally scorching it; he was the celebate adopting a great religion and also the perfect incarnation of Rudra. —128

He was persistent silence-observer performing austerities, a great knower of *mantras* and the treasure of generosity; while abandoning the royal enjoyment, he was practising yoga and seeing him, all the men and gods were wonder-struck. —129

Seeing him, the Gandharvas, who were the treasure of science and Chandra, Surya, the king of gods and other gods were full of astonishment; all the creatures were pleased to see his comely figure and all the kings, abandoning their pride, had fallen on his feet. —130

There were many ascetics, celebates, Dandis, hermits with matted locks, the wanderers of the night and many conjurers were there; there were also mighty warriors living on mountains and other countries; the mighty ones of Balkh, Bengal, Russia and Ruhelkhand were also there, in his shelter. —131

The saints with matted locks, the deceptors, deceiving people through *yantras* and *mantras*, the residents of Aja Pradesh and Aabhir Desh and the yogis performing Neoli *karma* (purging of intestines) were also there; the Agnihotris, controlling the world and the perfect celebates adopting celibacy at all levels were also in his refuge. —132

All the canopied kings of far and near, they all fell at his feet, leaving their pride; they all practised *sannyas* and yoga and all of them became followers of this path. —133

The people of various countries from far and near, came and performed the tonsure ceremony from the hands of Dutt and many people wearing matted locks on their head, practised yoga and *sannyas*. —134

ROOAAL STANZA

The kings of various countries from far and near fell at the feet of the Supreme Guru Dutt at that place; they all abandoned the new sects and joined the one sect of yoga; they abandoned their royal responsibilities and came to get done their tonsure ceremony. —135

All of them, considering him as the Supreme Guru, came to bow at his feet and Dutt was also the great purusha comprehending the secret of weapons and Shastras; his body was invincible, the form indestructible and he had achieved oneness in yoga; he had manifested himself in the form of unlimited, lustrous and unconquerable power. —136

The animate and inanimate creation and the gods of heaven, were wonder-struck on seeing his figure and the kings looked splendid like the pretty portraits here and there; they all had forsaken their arms and canopies, had been initiated into *sannyas* and yoga and had come to him as ascetics from all directions and were there at his feet. —137

Indra, Upendra, Surya, Chandra, etc., all marvelled in their mind and were thinking that the great Dutt may not seize their kingdom; all were getting pleased in the sky, sitting in their vehicles and were considering Dutt as the great guru. —138

Here and there, in all the directions, the kings, forgetting their royal responsibilities, had caught the feet of the supremely generous Dutt; considering him as the treasure of *dharma* and the great *guru*, all had abandoned their ego and had dedicated themselves affectionately in his service. —139

The kings had worn the garb of *sannyas* and yoga, leaving their royal responsibilities and becoming unattached, they had begun the practice of yoga; smearing their bodies with ashes and wearing matted locks on their heads, various types of kings had gathered there. —140

All the kings, leaving their property, wealth, sons, friends and the attachment of the queens, their honours and victories, they adopted *sannyas* and yoga and had come there; they came and sat there as ascetics here and there, gathering together from all directions, leaving behind elephants and horses and their fine society. —141

PAADHARI STANZA BY THY GRACE

In this way, all the kings of the earth immediately joined the path of *sannyas* and yoga; someone performed the Neoli *karma* (purging of intestines) and someone wearing the garments of hide, was absorbed in meditation. —142

Someone is wearing the garments of a recluse and someone is standing straight with a special notion; someone subsists only on milk and someone abides without eating and drinking. —143

Those great saints observed silence and many practised yoga without eating and drinking; many stood on one foot without any support and many resided in villages, forests and mountains. —144

Many taking in smoke endured suffering and many took baths of different kinds; many stood on their foot for ages and many great sages turned their arms upwards. —145

Someone sat down in water and many made themselves warm by burning fire; someone practised various postures and someone continued to live on the strength of one desire. —146

There are many, who do not see below and many warm themselves by burning fire on their back; some sit down and hold fasts and bestow charities and many are absorbed only in One Lord. —147

Many take bath according to Shastric injunctions in various ways; and many are busy in *yajnas*, charities and *homa*; many are standing with their hands touching the earth at their back and many forsaking crores of rupees are donating whatever they have with them. —148

Many are sitting in Supreme Light and many are roaming unattached on mountain and in the forest; many are sitting in one posture and many are reciting *mantras*. —149

Some are uttering the Name of the Lord, while sitting and some sages are reading the religious text with a generous heart; many are meditating on the Lord with devotion and many are repeating the Vedic verses and Smritis. —150

Many are standing on one hand and many are reciting *mantras* with fullness of mind; many go without food and many sages only subsist on air. —151

Many are sitting in postures, abandoning their desires and expectations and many have resigned themselves to the support of the Lord; many are subsisting on small quantity of fruit in the forest and many are only repeating the Name of the Lord. —152

Many are abiding only with the hope of meeting the Lord and many are enduring many kinds of suffering; many are busy in speaking a discourse of the Lord and many are ultimately obtaining salvation. —153

Many have come under the refuge of the Lord and their support is only the Name of the Lord; many are repeating His Name and are ultimately obtaining salvation. —154.

Many are uttering the Name of the Lord day and night and many, adopting the thought of the Lord in their mind, are performing Agnihotri (the rite of fire-offering); many are repeating for memory the Shastras and Smritis and many are continuously observing the saintly character. —155

Many are performing the acts of *homa* and charity according to Vedic injunctions and many friends sitting together are cramming the six Shastras; many are reciting the four Vedas and are describing the infinite greatness of the discussion about knowledge. —156

Many are ever calling the lowly and afflicted ones and serving them sweets and food; many are busy in reciting the religious texts in various ways and many, forsaking the corn, are just chewing the wood. —157

Many are meditating in various ways and many, while sitting, are elucidating about various works of the Lord; many are listening to the recitation of the holy religious texts while sitting and many do not look back even for many *kalpas* (ages). —158

Many, being seated, are drinking water and many are roaming on the mountains and countries far and near; many are sitting in the caves and repeating the Name of the Lord and many celebates are moving in the streams. —159

Many are sitting in water and many are warming themselves by burning the fire; many adepts observing silence, are remembering the Lord and many are absorbed in concentration on the sky in their mind. —160

Many are absorbed in meditation on that stable and viceless Lord, Who is supreme and praiseworthy, whose glory is unique, Who is cognition-incarnate and light-incarnate, whose splendour is unmanifested and Who is unattached. —161

In this way, he practised yoga in various ways, but the salvation is not attained without the *guru*; then they all fell at the feet of Dutt and requested him to instruct them in the method of yoga. —162

Those who were subjected to tonsure ceremony in water, all those boys are under your refuge; those who were initiated as disciples in the mountains, they are known by the name Giri. —163

He wandered in the cities and made Bharat, Parath, Puri, etc., as *sannyasis*. —164

Those who were made disciples on the mountains, they were named "Parvat" and in this way uttering the five names, Dutt took rest. —165

Those who were initiated as disciples in the sea, they were named as "Saagar" and those who were made disciples on the bank of river Sarasvati, they were named as "Sarasvati." —166

Those who were made disciples at pilgrim stations, those skilful disciples were named as "Tirath;" those who came and caught the feet of Dutt, they all become the treasure of learning. —167

In this way, wherever the disciples lived and wherever any disciple did anything, the hermitage was established there in his name. —168

That fearless *Purusha* Dutt made several disciples in the *aranyaks* (forests), they were named "Aranyaks." —169

End of the chapter entitled "The Ten Names of Cognition-Incarnate Disciples of the Sage Dutt" in Bachittar Natak.

Now begins the Description of Making Mind as the Second Guru

PAADHARI STANZA

The glory of that king of *sannyasis* was indescribable and the impact of his long arms was enormous; wherever the sage Dutt went, there also the effulgence glistened and the pure intellect extended. —170

The kings of the countries far and near, forsaking their pride came and fell at his feet; they abandoned all the false measures and with determination, made Dutt, the king of yogis, as their base. —171

Relinquishing all other desires, only one desire of meeting the Lord remained in their heart and the mind of all of them was supremely pure and without any vice; to whichever country Dutt went, the king of that place fell at his feet. —172

DOHIRA

To whichever direction, Dutt went, the subjects of those places left their homes and accompanied him. —173

CHAUPAI

To whichever country, the great sage Dutt went, all the elders and minors accompanied him; whereas he was a yogi, he was also extremely beautiful, then who would there be without allurement? —174

Wherever the impact of his yoga and *sannyas* reached, the people left all their paraphernalia and became unattached; no such place was visible, where there was not the impact of yoga and *sannyas*. —175

End of the chapter entitled "The Adoption of Manes (Mind) as the Second Guru" in Bachittar Natak.

Now begins the Description of Adopting Spider as the Third Guru

CHAUPAI

Listen not to the manner in which Dutt adopted twenty-four Gurus; He saw a spider and reflected in his mind. —176

Contemplating in his mind, he said this, "I consider it may third Guru; when the thread of love will extend, then only the Lord (Nath Niranjan— the Unmanifested Brahman) will be realised." —177

When the self will be visualised and within oneself the soul-Guru will be touched and the mind will not go anywhere else, leaving the One, then only the Supreme Essence will be realised. —178

When the Form of One will be considered and seen as One and no other thought will come into the mind and keeping one objective before oneself, the mind will not run anywhere else, then the Lord (Nath Niranjan—the Unmanifested Brahman) will be realised. —179

When the merger will be in only One and the mind will not be absorbed in anyone else except the One and meditate only on the Supreme Essence, then it will realise the Lord (Nath Niranjan— the Unmanifested Brahman). —180

Accepting the Spider as the third Guru, the glorious Dutt moved further; getting greatly pleased, he moved forward, adopting their connotation in his heart. —181

End of the chapter entitled "The Adoption of Spider as the Third Guru" in Bachittar Natak.

Now begins the Description of the Fourth Guru Crane

CHAUPAI

When Dutt moved forward, then after seeing the swarm of fish, he saw towards the meditating crane, his limbs were extremely white and seeing him all the silence-observing creatures felt shy. —182

The meditation that was being observed by the crane, made his name shameful because of his meditativeness for fish, he was observing meditation very nicely with his silence, he was pleasing the sages. —183

If such a meditativeness is observed for the sake of that Lord, He is realised in that way; seeing the crane, Dutt was allured towards him and he accepted, him as his fourth Guru. —184

End of "The Description of the Adoption of Crane as the Fourth Guru" in Bachittar Natak.

Now begins the Description of the Fifth Guru Tom Cat

CHAUPAI

Then Dutt, the king of sages, having matted locks on his head, moved further; there he saw a Tom Cat, whom he continued to scan attentively. —185

Seeing his meditativeness for the rats, even the great hermits felt shy; if such meditativeness is observed for the sake of the Lord, only then that Unmanifested Brahman can be realised. —186

I shall consider him my fifth Guru, such a thought came to the mind of Dutt, the king of sages; he who will meditate in such a way, he will assuredly realise the Lord. —187

End of "The Description of the Adoption of Tom Cat as the Fifth Guru" in Bachittar Natak.

Now begins the Description of the Cotton Carder as the Guru

CHAUPAI

Leaving all other desires and keeping only one thought in his mind, Dutt, the king of yogis moved further; there he saw a carter carting cotton and said thus in his mind. —188

"This man has not seen all the army passing in front of him and his neck remained bowed; the whole army went on this path, but he was not conscious of that. —189

While carding the cotton, he did not look back and this lowly person kept his neck bowed; seeing him, Dutt smiled in his mind and said, "I accept him as my sixth Guru." —190

The way in which he absorbed his mind in cotton and the army passed away and he did not raise his head, in the same way, the Lord will be realised. —191

End of "The Description of the Adoption of Carder as the Sixth Guru" in Bachittar Natak.

New begins the Description of the Fisherman as the Seventh Guru

CHAUPAI

That great ascetic Dutt, of the pure mind moved further; there he saw a Fisherman going with his net. —192

He was holding his lance in one of his hands and was carrying the net on one shoulder; he was standing there for the sake of fish in such a way as if his body had become breathless. —193

He was standing with the desire of catching one fish in such a way as if someone standing with patience and detached from all his paraphernalia; Dutt thought that if such a love was observed for the sake of the Lord, then that Perfect *Purusha* i.e., the Lord can be realised. —194

End of "The Description of the Adoption of Fisherman as the Seventh Guru" in Bachittar Natak.

Now begins the description of the adoption of maidservant as the Eighth Guru

CHAUPAI

When the sage Dutt reached the abode of Daksha Prajapati, he was greatly pleased alongwith his army; there the sage Dutt saw a maid-servant, who, being intoxicated, was rubbing the sandalwood. —195

The lady of good conduct was grinding sandalwood single-mindedly in her home; she had concentrated her mind and seeing her even the portrait was getting shy. —196

Dutt went that way alongwith the *sannyasis* in order to meet her but she did not raise her head and see whether some king or some pauper was going. —197

Seeing her impact, Dutt accepted her as the eighth Guru and said; "Blessed is this maidservant, who is absorbed in love with that Lord." —198

When such a love is observed with that Lord, then He is realised; He is not achieved without bringing humility in the mind and all the four Vedas tell this. —199

End of "The description of the adoption of the maid servant as the eighth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of the Trader as the Ninth Guru

CHAUPAI

Then taking his disciples alongwith him, Dutt, the Yogi with matted locks, moved further; when, passing through the forests, cities and mountains, they went forward, there they saw a trader coming. —200

His coffers were full of money and he was moving with a good deal of merchandise, he had many bag full of cloves; no one could enumerate them. —201

He desired for more wealth day and night and he had left his home for selling his articles; he had no other desire except his trade. —202

He had no fear of sunshine and shade and he was always musing of moving forward day and night; he had no concern for virtue and vice and he was only absorbed in the relish of trade. —203

Seeing him, Dutt, the devotee of the Lord, whose person was revered throughout the world, thought in his mind that in such manner the Lord be remembered, only then that Supreme *Purusha* i.e., the Lord can be realised. —204

End of "The description of the adoption of the Trader as the Ninth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of the Lady-gardener as the Tenth Guru

CHAUPAI

The sage forsaking all desires and observing great silence moved further in a state of apathy; he was a great knower of the Essence a silence-observer and a lover of the Lord. —205

He was a great sage, absorbed in the love of the Supreme *Purusha* i.e., the Lord; he was a devotee of Brahman, the knower of the philosophies of the six Shastras and the one who remained absorbed in the Name of the Lord. —206

The white body of the great sage was alluring the gods, men and sages; wherever Dutt, the sage performing good actions went, all those who resided there, achieved passivity. —207

Seeing him all the illusions, attachments etc., fled away and all were absorbed in the devotion of the Lord; the sins and ailments of all were destroyed, all remained engrossed in the meditation of One Lord. —208

The sage met a lady-gardener there, who was shouting continuously; the sage feeling the notion of her shouts in his mind, adopted her the tenth Guru. —209

He, who will serve the Lord, he will destroy the ego, which is the origin of the world; who will actually be awakened from the sleep of *maya*, he will enshrine the Lord in his heart; the sage accepted the voice of the lady-gardener as true and as the power of kindling the knowledge of yoga. —210

End of "The Description of the Adoption of the Lady-Gardener as the Tenth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of Surath as the Eleventh Guru

CHAUPAI

Then the sage Dutt, practising all the arts of yoga, moved forward; his glory was infinite and he seemed to be the second God. —211

The great adept and the silence-observing *Purusha* practised all the skills of yoga; seeing his extreme glory and impact, the seat of Indra also trembled. —212

MADHUBHAAR STANZA BY THY GRACE

The generous sage, full of innumerable attributes, was absorbed in the devotion of the Lord and was under the submission of the Lord. —213

Forsaking the royal enjoyment that king of yogis had adopted *sannyas* and yoga for the devotion and desire of meeting the Lord. —214

The beauty of the face of that perfect incarnation was enormous; he was sharp like dagger and was also skilful in many prominent sciences. —215

That charming sage had unique greatness, unlimited glory and generous mind. —216

He was a god for *sannyasis* and for the virtuous people he was mysterious, unmanifested and of unparalleled greatness. —217

His temperament was auspicious, the impact marvellous and the greatness unlimited. —218

There was a king named Surath, who was attached with his assets and society; he worshipped Chandi uninterruptedly. —219

The king, who was extremely powerful and had complete control of his kingdom, was skilful in all the sciences and was under the submission of the goddess. —220

He served the Goddess Bhavani night and day and remained unattached with only one desire in his mind. —221

He used to worship Durga always in various ways and made offerings. —222

That king was enormously praiseworthy, treasure of virtues and had such a pure body that on seeing him, even the Ganges fell shy. —223

Seeing him, Dutt became extremely pure in intellect and completely lustrous. —224

Seeing his limbs, even Ganges became shy, because he was enormously praiseworthy and a treasure of virtues. —225

The sage saw that he was bright like light, ever unattached and a king of *sannyasis* with marvellous temperament. —226

Dutt saw his serving nature and he was extremely pleased in his mind. —227

SHRI BHAGVATI STANZA

He seemed to Dutt as a king of supreme intellect, bedecked with all the accomplishments. —228

That king was unconquerable, illustrious, elegant and respectful for all religions. —229

That long-armed king was virtuous and cared for all his subjects. —230

That long-armed king was a great sovereign, a great yogi and a monarch of *dharma*. —231

That king resembled the figure of Rudra; he was free from anxieties and remained absorbed in yoga. —232

Seeing him, Dutt, the king of yogis, who was in the garb of a Rawal, and who was the king of *sannyasis*, and respectable for all, he was allured towards him. —233

He saw him like pure moon and found him that his actions were immaculate and in accordance with yoga. —234

That *sannyasis* king was the destroyer of impiety, he went everywhere in his kingdom and was the abode of *dharma*. —235

His yoga was indestructible and wearing his loin,cloth, he moved everywhere in his kingdom. —236

His actions and duties were illustrious and not liable to decay; he was the commander of all and was like a stream of *sannyas*. —237

He was the destroyer of ignorance, skilful in sciences, the destroyer of impiety and a devotee of *sannyasis*. —238

He was the servitor of the Lord, he was felt everywhere by his subjects, a king in *sannyas* he was embellished with all learning. —239

He was the destroyer of impiety, a devotee of the path of *sannyas*, a *jivan-mukta* (redeemed while living) and was skilful in all learning. —240

He was absorbed in good deeds, an unattached yogi; he was like unmanifested *dharma* devoid of yoga; his limbs were healthy. —241

He was never in ire, even slightly; no vice touched him and he ever flowed like the river of *dharma*. —242

He adopted *sannyas* and was the supreme authority of yoga; he was the devotee of Brahman, the originator of the world. —243

That king wearing matted locks, had abandoned all the stores of materials; and he wore waist-cloth. —244

He performed actions of *sannyas* and adopted Rawal religion; he always remained in bliss and was the destroyer of lust etc. —245

The tabors were being played, hearing which all the sins had fled away; his body had been smeared with ashes and all were getting allured towards him. —246

He wore loin-cloth and spoke occasionally; he was the adopter of piety and destroyer of sin. —247

The horn was being blown and the sins were running away; the orders were given there that the religious texts be read. —248

In that holy country, assuming the religious garb, the prayer was being held, thinking of that one wearing the loin-cloth as effulgence. —249

He was devoid of misfortune and attached to *sannyas*; he was supremely immaculate and friend of all. —250

He was absorbed in yoga, having indescribable form; he was a *sannyasi* king. —251

He was the hero of heroes and practiser of all the disciplines; he was a *sannyasi*, performing undefiled actions. —252

He was like that Lord, Who is imperishable, and just, the remover of injustice. —253

He was the destroyer of *karmas*, the servitor of all everywhere, unattached and glorious. —254

He was the goer to all the places, the remover of sins, beyond all ailments and the one who remained a pure yogi. —255

End of "The Description of the Eleventh Guru, the King Surath" in Bachittar Natak.

Now begins the Description of the Adoption of Girl as the Twelfth Guru

RASAAVAL STANZA

Then Dutt moved further; seeing him, the sins fled away; the thunderous sound of the gongs continued like the song of the peacocks in the forest. —256

The horns were sounded in the sky and the sins of the earth ran away; he made offerings to the goddess and there was the discussion about the four Vedas. —257

The recitation of all the Shrutis was performed for that *sannyas* at the suitable place; the great practices of yoga were held and there was atmosphere of detachment. —258

There was discussion of six Shastras and the recitation of the Vedas and the *sannyasis* observed great silence. —259

Then Dutt moved still further and seeing him, the sins fled away; there he saw a girl, making the three worlds blessed ones. —260

This authority of *dharma* and the great celebate saw a doll in her hand. —261

She was playing with it and she loved it so much that she drank water and continued to play with it. —262

All those silence-observing yogis went to that side and they saw her, but the girl did not see them and did not stop playing. —263

The teeth of the girl were like the garland of flowers; she was absorbed in frolic like the creeper clinging to the tree. —264

Then Dutt, seeing her, eulogised her and accepting her as his Guru, he was absorbed in his great *mantra*. —265

He accepted her as his Guru and in this way, adopted the *mantra*; in this way, Dutt adopted his twelfth Guru. —266

RUNJHUN STANZA

The beauty of that girl was unique and marvellous; she appeared to be a store of intellect; the sage saw her. —267

Then he saw her again and again in various ways and accepted her quality in his mind and body. —268

After adopting her as his Guru, he offered her approbation and then moved further like the flame of fire. —269

End of "The Description of the Adoption of a Girl playing with Her Doll as His Twelfth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of an Orderly as the Thirteenth Guru

TOMAR STANZA

Then the great Dutt, who was a treasure in eighteen sciences and had a fine physique, used to remember the Name of the Lord at day-dawn. —270

Seeing his bright and blemishless limbs, the waves of Ganges felt shy; looking at his marvellous figure, the kings became shyful. —271

He saw an orderly, who had many qualities; even at midnight, he was standing at the gate and in this way, during the rainfall, he stood firmly without caring for the rain. —272

Dutt saw that Vikram-like individual full of qualities at midnight and he also saw that it was raining cats and dogs. —273

He seemed standing like a golden statue single-mindedly; seeing his concentration, Dutt was greatly pleased in his mind. —274

He thought that this man was not caring for cold or hot weather and there is no desire of some shade in his mind; he was standing on one foot without even slightly turning his limbs. —275

Dutt went near him and looked down upon him, leaning a bit; he was standing detachedly in that desolate atmosphere at midnight. —276

It was raining and the water was spreading on the earth; all the beings of the world ran away in fear. —277

This orderly was standing at the gate of the king like this and was repeating the name of the goddess Gauri-Parvati in his mind; he was standing on one foot, without even slightly turning his limbs. —278

A dreadful sword was shining in his hand like a flame of fire and he was standing solemnly without seeming to have friendliness for any one. —279

He was not even raising his foot slightly and he was in the posture of playing trick in many ways; he was a devotee of the king dyed unswervingly in the love of the Lord. —280

Because of heavy rain, all the animals and birds were going from various directions to their homes in order to take shelter. —281

He was standing detachedly on one foot and taking his sword in one of his hands, he was looking extremely lustrous. —282

There was no other idea in his mind except his master and he as standing on one foot like a column standing in the battlefield. —283

Wherever he placed his foot, he firmly fixed it there; at his place, he was not getting wet and seeing him the sage Dutt kept silent. —284

The sage saw him and he seemed to him like part of a blemishless moon; the sage abandoning his shyness and accepting him as his Guru, fell at his feet. —285

The blemishless Dutt, accepting him as his Guru, absorbed his mind in his love and in this way adopted him as the Thirteenth Guru. —286

End of "The Description of the Adoption of an Orderly as the Thirteenth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of a Fully Devoted Lady as the Fourteenth Guru

RASAAVAL STANZA

Dutt moved further, seeing whom the sins ran away; whosoever saw him, he saw him as his Guru. —287

Seeing that lustrous and glorious sage, the sins ran away and if there was anyone like the great Shiva, it was only Dutt. —288

Whosoever saw him, saw the god of love in him; he considered him like Brahman and destroyed his duality. —289

All the women were allured by that great and illustrious Dutt and they were not anxious about their garments and ornaments. —290

They were running like the boat moving forward in the stream; none of the young, old and minors remained behind. —291

The sage, the authority on *dharma*, saw a woman, who looked like Parvati or Indrani. —292

SHRI BHAGVATI STANZA

She was looking like the Lakshmi of the kings; she was glorious like the beautiful damsels of Madra Desha. —293

She might be Sita, or the prowess of the kings, or the chief queen of some king or the moving figure behind Ram. —294

She might be Yamuna, united with the glory of the god of love; she was like the goddess of the goddesses and the heavenly damsel of the demons. —295

She was looking like Savitri, Gayatri, the supreme goddess amongst the goddesses and the chief queen amongst the queens. —296

She was a princess skilful in *mantras* and *tantras* and seemed like *hansni* (a female swan). —297

Looking like the heated gold in fire she seemed like Shachi, the wife of Indra; it seemed that Brahma had himself created her. —298

She was Like Lakshmi and supremely glorious; she was pure like the sun-rays. —299

She was mercurial like the sexual arts; she was looking splendid like Rajeshwari or was like a specially prepared banner. —300

She was like the beloved queen of Ram and glorious like Gauri-Parvati. —301.

She was superb amongst the arts of kingdom and looked like the youthful spring and seemed like the rosary of Raginis (the female musical modes). —302

She looked like Megh-Malhar, or Gauri Dhamar or the daughter of Hindol, descending from the sky. —303

That fortunate woman was engrossed in arts and absorbed in Shastras, she was the devotee of her Lord. —304

She was looking like Rambha, Shachi, the special creation of Brahma, Gandharva woman or the daughter of Vidyadhars.—305

She, seemed swinging like Rambha, Urvashi and Shachi. —306

She looked like a Gandharva woman, like the daughter of Vidyadhars or the queen combined with royal glory. —307

She seemed like a princess or like Parvati, the beloved of Rudra and seemed like pure-light-incarnate. —308

She was a fascinating beautiful woman; she appeared like a mercurial woman, portrait-like and glorious. —309

She was looking beautiful like the rivers, Ganges, Yamuna and Sarasvati or the city of Dwarka. —310

She was looking like Yamuna, Kankala, Kameshwari and Indrani. —311

She was the destroyer of fear, a pillar-like damsel, a spring-lady or an authoritative woman. —312

She was illustrious, pure and like enlightening effulgence; she was a glorious fairy. —313

She was glorious like the moon and the sun; she was supremely immaculate and radiant. —314

She was a Naga-girl and the destroyer of all sufferings; she was mercurial and glorious. —315

She was Sarasvati-incarnate, destroyer of anger, having long hair; she was like the flash of lightening. —316

She was a Kshatriya woman, a canopied queen and a glorious and beautiful damsel like the canopy. —317

Her doe's like eyes worked like arrows and she was pretty like the radiance of lotus or the moonbeams. —318

She was a Gandharva woman or a Vidyadhar girl or the spring-like lady or a beloved of all the peoples. —319

She was the beloved of Yadaveshwar (Krishna) and a charming woman like Draupadi; she appeared like the chief queen swinging in a swing. —320

She, being studded with gold, seemed to be descending from the sky; she was like a portrait of gold with the golden effulgence. —321

She was lotus-eyed with supreme radiance; she was a heroine with moon-like temperament spreading coolness. —322

She was radiant like the queen of Nagas; her eyes were like that of a doe or lotus. —323

She was a unique one with infinite radiance; her unblemished beauty was the king of all the kings. —324

MOHINI STANZA

There was radiant glory on the face of that youthful woman; her eyes were like a doe and the speech like a nightingale; she was mercurial, youthful and moon-faced. —325

Her laughter was like lightning amongst the clouds and her nostril was extremely glorious; she was wearing pretty necklaces and doe-eyed one had embellished her waist nicely. —326

That woman of elephant-gait was like a fascinating heavenly damsel and that sweetly smiling lady uttered very sweet words; seeing her pure diamond necklaces, the lightning was feeling shy. —327

She was firm in her religion and performed good actions; she appeared as the remover of suffering in the way as if she was a stream of piety; there was brilliance on her face and her body was completely healthy. —328

Dutt saw that beautiful and mercurial woman who according to her actions was observing *sati-dharma* (the conduct of truth); she was the remover of suffering and was loved by his beloved; she composed and uttered the poetic stanzas. —329

She was fascinating like the heavenly damsels like Rambha, Urvashi, Mohini, etc., and these heavenly damsels, seeing her, bowed their faces and feeling shy, they went back to their homes. —330

The beautiful ladies like Gandharva women, goddesses, Girija, Gayatri, Mandodari, Savitri, Shuchi, etc., seeing her glory felt shy. —331

The Naga-girls, the Yaksha women, the ghosts, fiends, and Naga women all were devoid of radiance before him. —332

That comely lady was the remover of all suffering, giver of happiness and moon-faced; even in the garb of Naga-girls, Gandharva-women, Yaksha-women and Indrani, she looked an extremely charming woman. —333

The eyes of that intoxicated youthful woman were tightened like arrows and she was glistening like the radiance of youth; she had worn a rosary around her neck and the arrows and she was glistening with the radiance of youth; she had worn a rosary around her neck and glory of her face seemed like the gleaming fire. —334

That queen of the earth was a canopied goddess and her eyes and words were pure; she was capable of alluring the demons, but she was the mine of learning and honour and lived unattached. —335

She was good, gentle and a lady of fine features; she was giver of comfort; she smiled mildly; she was the devotee of her beloved; she remembered the Name of the Lord; she was alluring and pleasing. —336

She was the devotee of her beloved and standing alone; she was dyed in only one dye; she had no desire whatsoever and she was absorbed in the memory of her husband. —337

She neither slept nor ate food; she was devotee of her beloved and a vow-observing lady; she was beautiful like Vasanti, Todi, Gauri, Bhupali, Sarang, etc. —338

She was glorious like Hindol, Megh, Malhar, Jaijavanti, Gaur, Basant, Bairagi etc., —339

She was emotional like Sorath, Sarang, Bairari, Malhar, Hindol, Tailangi, Bhairavi, and Deepak. —340

She was expert in all musical modes and the beauty itself was getting allured on seeing her; if I describe her glory of all types, then there will be an extension of another volume. —341

That great vow-observing Dutt saw vow-observing lady and touched her feet alongwith other hermits with matted locks; he accepted that lady, being absorbed in the love of her husband with her body and mind, as his fourteenth Guru. —342

End of "The Description of the Adoption of the fully devoted Lady as the Fourteenth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of the Arrow-Maker as His Fifteenth Guru

TOTAK STANZA

Adopting the fourteenth Guru, the sage Dutt, blowing his conch, moved further; after wandering through the East, West and North and observing silence, he moved towards the Southern direction. —343

There he saw a city of portraits, where there were temples everywhere; the king of that place had killed many deer and lions with his dagger. —344

The king took the four divisions of his army with him; the banners of the army were fluttering and the studded garments were worn by all the warriors; the beauty of all of them was making the beauty of all other places shyful. —345

An arrow-maker was sitting there, and appeared to be lifeless; the small and big drums and the tabors etc., resounded. —346

The king was with his army and that army was rushing forth like the clouds of doomsday; the horses were neighing and the elephants were trumpetting; hearing the roaring of the elephants, the clouds were feeling shy. —347

That army was moving peacefully, while felling the trees and drinking the water from the water-currents, seeing which all were getting allured. —348

The sun and the moon were frightened from that army and seeing that king, all other kings of the earth were feeling happy; various kinds of musical instruments including the drums resounded. —349

Various kinds of colourful ornaments including *noopur* and *kinkini* looked splendid and there was the plastering of sandal on all the faces; all of them were moving and talking happily and were returning to their homes happily. —350

They were wiping the essences of rose and otto from their faces and there was comely antimony in their eyes; the pretty face of all looked fine like ivory and even Ganas and Gandharvas were pleased to see them. —351

There were pretty necklaces around the necks of all and there were frontal marks of saffron on the foreheads of all; this enormous army was moving on that path. —352

The sage Dutt, blowing his conch reached on that path, where he saw an arrow-maker with his bowed head, sitting like a portrait. —353

The great sage, seeing him, said this, "Where has the king gone with his army?" That arrow-maker replied, "I have not seen anyone with my eyes."—354

The sage, seeing his stable mind, was wonder-struck; that complete and great ascetic never swerved; that unattached person with vice-less mind was infinitely glorious.—355

Because of his complete austerity, there was great glory on his face and he was like a viceless celibate; his vow was perfect and the body distinctive; he was persistent, vow-observing and like the son of sage Atri. —356

The sage Dutt, seeing his arrows and meditation, was greatly pleased adopting him his fifteenth Guru and leaving all his persistence he accepted him as his redeemer. —357

In this way, whosoever loves the Lord, he crosses this infinite ocean of existence; removing the illusions of his body and mind, Dutt fell down at the feet of his fifteenth Guru in this way. —358

End of "The Description of the Adoption of an Arrow-maker as the Fifteenth Guru" in Bachittar Natak.

Now begins the Description of the Adopting of a Vulture as the Sixteenth Guru

TOTAK STANZA

The sage was alongwith his disciples having smeared his face with ashes and wearing the ochre-coloured clothes; he was singing the praises of the Lord with his mouth and was moving unattached with all kinds of desires. —359

Various sounds were created with the mouth and the sage Dutt's body was allied with many types of magnificences; he was moving silently in various countries far and near and was meditating on the Lord in his mind. —360

There he saw a vulture, who was holding a piece of flesh in his mouth and flying seeing it, more powerful four vultures moved forward. —361

They flew in the sky and there they began to fight with that vulture; she dropped the piece of flesh on seeing these powerful vultures and flew away. —362

Seeing those four vultures, even the earth below became stable out of fear, seeing them, the sage was startled and adopted it as the sixteenth Guru. —363

If anyone, getting unattached with all desires, forsakes all the assets, then only he can be considered an ascetic; then also he forsaking the relish of the five senses can make his understanding like these vultures. —364

End of "The Description of the Adoption of a Vulture as the Sixteenth Guru" in Bachittar Natak.

Now begins the Description of the Adopting of a Fish as the Seventeenth Guru

TOTAK STANZA

After adopting the vulture as the seventeenth Guru with unattached mind, Dutt proceeded again on his path; he was producing various types of sounds from his mouth and hearing the same, the gods, Gandharvas, men and women, all were getting pleased. —365

The persistent and ascetic sage reached near a stream, where he saw a flying bird named "Mahigir" near the jumping fish. —366

With concentrated mind, he was stable at one place in the sky and his limbs were extremely white and pretty; his mind was absorbed in the fish and he was not seeing anyone else. —367

There the Guru went and took bath and getting up meditated on the Lord, but that enemy of the fish, concentrated his attention to the fish even till sunset. —368

He remained unwavered in the sky and did not even think of the sunset; seeing him, the great sage observed silence and accepted him as the Seventeenth Guru. —369

End of "The Description of the Adoption of the Fishing Bird as the Seventeenth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of a Hunter as the Eighteenth Guru

TOTAK STANZA

After taking bath and singing the praises of the Lord, the sage went into the forest, where there were the trees of the *saal* and *tamaal* and in the dense shade of those trees, the light of the sun could not reach. —370

There the sage saw a tank and also within the foliage he saw a hunter looking splendid like gold. —371

He had in his hand a bow and arrows of white colour, with which he had killed many deer; the sage came out from that side of the forest alongwith his people. —372.

Many persons of the magnificence of gold, accompanied the sage Dutt and they all saw that hunter. —373

Those sages raised thunderous sound and dreadful tumult at that place and scattering at various places they began to have their food and drink. —374

Those sages smeared their white bodies with ashes, practised various postures and performed various *karmas* like Neoli (purging of intestines), while wandering in all the four directions. —375

They absorbed themselves in various practices completely without the element of lust; their matted locks, appeared the manifestation of the matted locks of Shiva. —376

Their yogic matted locks waved like the waves of the Ganges emanating from Shiva; they performed various kinds of austerities following the practices of earlier ascetics. —377

All the various practices which have been described in Shrutis (Vedas), they were all performed by these sages; all the qualities of these sages flashed like lightning amongst the clouds. —378

The matted locks waved on the heads of the yogis like the rays coming out of the sun; those whose suffering could not be removed anywhere else, their agony ended on seeing these sages. —379

Those men and women, who had been cast in hell, they were redeemed on seeing these sages; those who had any sin within them, their sinful life ended on worshipping these sages. —380

On this side, this hunter was sitting, on seeing whom, the animals used to run away; he did not recognise the sage and considering him a deer, he aimed his arrow at him. —381

All the ascetics saw the arrow and also saw that the sage was seated like a deer; that person dropped his bow and arrows from his hand and felt ashamed on seeing the resoluteness of the sages. —382

After a long time, when his attention was broken, then he saw the great sage with matted locks; he said, "How all of you have come here after relinquishing your fear? I am seeing only the deer everywhere." —383

The sage, seeing his resoluteness, and accepting him as his Guru, praised him and said, "He, who is so much attentive towards the deer, then think that he is absorbed in the love of the Lord." —384

The sage accepted him as his eighteenth Guru with his melted heart; the sage Dutt thoughtfully adopted the qualities of that hunter in his mind. —385

He, who will love the Lord in this way, he will ferry across the ocean of existence; his dirt will be removed with the inner bath and his transmigration will end in the world. —386

Accepting him as his Guru, he fell at his feet and ferried across the dreadful ocean of existence; he adopted him as his eighteenth Guru and in this way, the poet has mentioned the same in verse-from. —387

All the disciples gathered and caught his feet, seeing which all the animate and inanimate beings were startled; all the animals, birds, Gandharvas, ghosts, fiends, etc., were wonder-struck. —388

End of "The Description of the Adoption of a Hunter as the Eighteenth Guru" in Bachittar Natak.

Now begins the Description of the Adoption of the Parrot as the Nineteenth Guru

KRAPAAN KRAT STANZA

The sage, benevolent in qualities, was a thinker about learning and always practised his learning. —389

Seeing his beauty, the god of love felt shy and seeing the purity of his limbs, the Ganges was wonder-struck. —390

Seeing his comeliness all the princes felt pleased, because he was the greatest scholar and generous and accomplished person. —391

The glory of his limbs was indescribable; he was pretty like the god of love. —392

He performed many practices detachedly night and day and had relinquished all the desires because of the enfoldment of knowledge. —393

The sage Dutt, the king of Sannyas looked very beautiful like Shiva, while enduring the sunshine on his body, allied with unique comeliness. —394

The beauty of his limbs and face was perfect and powerful; his limbs, practising yoga, did not bend. —395

Though extremely comely, he remained desireless night and day and adopting the qualities, the sage lived detachedly. —396

Being absorbed in inexpressible yoga, he was far away form all fondnesses; even on forsaking all the royal luxuries, he always remained healthy. —397

That kind sage, was allied with qualities; he was a man of good intellect, a resolute vow-observer and merciful. —398

Enduring coldness on his body, his mind never got impaired and in this way after many years, he had been victorious in yoga. —399

When that yogi talked, the leaves of the trees swerved; and knowing the attributes of the

Lord, he did not disclose anything to others. —400

He used to drink hemp, roamed here and there, blew his horn and remained absorbed in the meditation of the Lord. —401

His limbs and mind both remained stable; absorbed in meditation, he remained engrossed in the practice of yoga. —402

While performing austerities, he never felt any suffering; and being absorbed in various types of devotional, ideas, he always remained engrossed in devotion. —403

These sages, who relinquished their homes, subsisted on air and remained silent. —404

These sages, supreme amongst *sannyasis* understood the internal mysteries; they were the sages with mysterious mind. —405

They felt the inner Light and remained detached; they were full of virtues and were not prone to destruction. —406

They were adorable for Brahmins, and masters of mysterious qualities; they were gods of gods, who never begged alms etc. —407

They were masters of *sannyasis* and supremely mighty people; someone talked about their story and someone walked with them. —408

These gentle sages were masters of infinite qualities; they were persons of good intellect and stores of wisdom. —409

These sages in the garb of *sannyasis*, were without malice and remembering that Lord, were merged (absorbed) in that great, wise and unrealisable Lord. —410

KULAK STANZA

Indra, moon-god and wind-god silently remembered the Lord. —411

The Yakshas, birds and oceans were raising tumult in astonishment. —412

The sea alongwith his powers was visualising that God of gods and mysterious Lord. —413

Seeing these yogis, the pleasures and sexual enjoyments were getting illusioned in wonder. —414

Forsaking their arms, weapons and canopies, the people were falling at the feet of these sages. —415

The musical instruments were being played; there was the sound of thunderous music and the songs were being sung. —416

The god Surya and the heavenly damsels leaving their self-restraint, were getting pleased with them. —417

Seeing them the Yakshas and birds were getting pleased and there was a run amongst the kings for their sight. —418

CHHAPPAI STANZA

These yogis who had been immersed in yoga and who had withdrawn from all enjoyments, had been wearing the ochre-coloured clothes of various countries. —419

These yogis of firm conduct and sinless *karmas* had abandoned all enjoyments. —420

These vow-observing yogis of good conduct and sinless *karmas* had given up all evil actions. —421

These were the people who had destroyed attachment and deceit and performers of good actions like the waters of all the sacred rivers. —422

They were kind-hearted people, wearing ochre-coloured clothes, purifying all the countries far and near were the destroyers of evil actions. —423

Seeing their radiance even the sun was wonder-struck; and someone out of them was repeating the Name of the Lord and someone was singing the praises of the Lord. —424

While remembering and repeating the Name of the Lord, they were firmly establishing the Lord in their mind. —425

The horns were being sounded and there was the singing of *ragas* (musical modes); the Name of the Lord was being repeated, which had frightened the sins. —426

The moon was wondering and Indra, seeing their devotion, had been fearful; all the gods were looking at them. —427

The ghosts, fiends and Ganas, seeing their beauty were wonder-struck; and all were thinking about them with sincerity. —428

The yogi Dutt saw there a parrot, who was released from bondage and immediately flew away. —429

As soon as the pious Dutt saw him, he flew away and made known to Dutt this secret that the action-prone man with ten senses and nine doors was superior amongst beings. —430

He is the abode of wisdom, but falling in the attachment of his wife etc., he remains in illusion. —431

The individual entrapped in the net of wisdom and mineness, he is absorbed in pleasures and is removed far away from *dharma*. —432

His wisdom is seized by the attachment of mother, wife, sons and brothers. —433

Engrossed in lust, he is absorbed in attachment and burning in the fire of anger, he is occupied in the collection of wealth. —434

On getting an opportunity, he destroys the great warriors for his self-interest and in this way, he falls into hell. —435

If forsaking all, the Lord is adored with sincerity, then all the sufferings and malice come to an end. —436

If the being relinquishes all like the abandonment of the cage by parrot, then all his actions can bear fruit and he achieves the position of superiority. —437

End of "The Description of the Adoption of the Parrot as the Nineteenth Guru" in
Bachittar Natak.

Now begins the Description of the Adoption of a Trader as the Twentieth Guru

CHAUPAI

Then Dutt, the wearer of matted locks moved further; the musical instruments were being played; seeing Dutt, the inanimate things were becoming animate and the animate were wonder-struck. —438

His great beauty was indescribable, seeing which all the world was in astonishment; the paths on which the sage went, it appeared that the cloud of love was raining. —439

CHAUPAI

There he saw a wealthy trader, who was extremely comely and treasure of money and materials; he was supremely splendid and it appeared that Brahma himself had created him. —440

He was extremely conscious about his sale and it seemed that he did not know anything else except trade; absorbed in desire his attention was solely engrossed in trade and he was looking like a great yogi. —441

The sage reached there alongwith *sannyasis* and innumerable disciples; the great sage Dutt sat at the gate of that trader alongwith many other sages. —442

The mind of the trader was so much absorbed in earning money that he did not pay attention to the sages even slightly; with closed eyes, he was immersed in the expectation of money like a detached hermit. —443

All the kings and poor people who were there, leaving all their doubts fell down at the feet of the sages, but that trader was so much immersed in his work that he did not even raise his eyes and see towards the sages. —444

Dutt looking at his position and impact, leaving his persistence, said openly, "If such a love is employed with the Lord, then that Supreme Lord can be realised." —445

End of "The Description of the Adoption of a Trader as the Twentieth Guru" in
Bachittar Natak.

Now begins the Description of the Adoption of a Parrot-instructor as the Twenty-first Guru

CHAUPAI

Adopting twenty Gurus and learning all the arts of yoga, the sage moved further; his glory, impact and radiance were infinite and it seemed that he had completed all the practices and was roaming, remembering the Name of the Lord. —446

There he saw a person seated with a parrot and for him there was none like it in the world; that person was teaching the parrot the art of speaking; he was so much concentrated that he did not know anything else. —447

Dutt, taking with him the sages and a large gathering of silence-observing hermits, passed just before him, but that person did not see anyone from them. —448

That person kept on instructing the parrot and did not talk anything with these persons; seeing the absorption of that person the love welled up in the mind of the sage. —449

If such a love is applied towards the Lord, only then that Supreme Lord can be realised; surrendering before him with mind, speech and action, the sage adopted him as his twenty-first Guru. —450

End of "The Description of the Adoption of a Parrot-instructor as the Twenty-first Guru" in Bachitar Natak.

Now begins the Description of the Adoption of a Ploughman as the Twenty-second Guru

CHAUPAI

When after adopting his twenty-first Guru, Dutt moved further, then he saw a ploughmen; his wife was a great comfort-giving chaste woman. —451

Her husband had called her and she had come with food; that plough-man did not see anything else while ploughing and the attention of the wife was absorbed in her husband. —452

The king of sages was moving alongwith large gathering of sages and seeing the beauty of his face, even the god of love was feeling shy; the sages passed near him and the king of sages also sat there. —453

ANOOP NARAAJ STANZA

The bodies of the sages were marvellous and their magnificence were unique; their lustre was indestructible and they allured the innumerable minds; their clothes were beautifully dyed in ochre colour, seeing which the gods and demons, men and Gandharvas were all fascinated. —454

Seeing the matted locks of the sage, the Ganges was considering him as Shiva and the beings of all the worlds accepted him as one containing supernatural elegance; all the beings, in His fear, playing on the fiddle, were repeating His Name; the Yaksha and Kinnar women were all getting allured. —455

The beautiful Chitarni (a kind of women) women, getting pleased on that pure Lord, the women of Yakshas, Gandharvas and gods, were remembering Him; the evil Kinnar women were getting angry and other pretty ladies laughingly exhibited their teeth making the lightening shyful. —456

Seeing him, the formidable sins were destroyed and the silent remembrance of the Lord was the natural outcome; on their bodies, their garments were keeping under control the rising radiance; the beings of all the directions, wandering and coming there, were falling at his feet; all the beings forsaking their sins were following the path of *dharma* on reaching there. —457

There he saw two Kshatriya fighters absorbed in their actions of war; the warriors were abandoning their bows and cutting the armours; seeing that fighting, the chariot of the sun stopped there and there the fighters falling on the earth, were throwing out blood from their mouths. —458

The discus were being discharged and the fighters were falling; the persistent warriors were again rising in anger; having been cut into half in the form of headless trunks were wandering and those falling on the earth were shouting "kill, kill."—459

The horses of the warriors, were fighting in that dreadful war; the sharp arrows were being discharged and the gleaming of the dagger was being seen; the fighters were rising with the shouts of "kill, kill;" and they were not running away from that battlefield with persistence. —460

All were cutting one another in a strange way and the white arrows like the slab were flowing (like a stream); seeing that war the whole world was dazzled and wonder-struck and moving towards that hermitage, it was falling down upon the earth under the impact of attachment. —461

That woman, carrying her utensils on her head, was moving, remembering her husband like a sage and the sage seeing her and falling at her feet, adopted her as the twenty-second Guru; that great sage, who had performed innumerable yogi, practises and destroying many sins, moved towards his abode. —462

End of "The Description of the Adoption of the Ploughman as the Twenty-second Guru, and His Wife bringing the Food" in Bachittar Natak.

Now begins the Description of Adopting a Yaksha Woman as the Twenty-third Guru

ANOOP NARAAJ STANZA

The trumpets sounded and there was thundering voice; seeing the ochre-coloured garb, the sins were destroyed; the gold was seen being showered on the earth inhabited by human beings and the bodies of the ascetics were supernatural glory. —463

Many Yaksha, Gandharva, Naga and god's women were dancing; there was Parvati and the wife of the unique Kuber; there were seated the women of gods and demons. —464

There was a unique Yaksha woman, who was revolving in a circle as if she was struck be an arrow; abounding all kinds of desires, her mind absorbed only in music; she was moving agitated like a deer. —465

She was absorbed in singing in various male and female musical modes and playing on her fiddle, she went lovingly towards the hermitage; that beautiful damsel was decorated with the arrows of her art and the group of those beautiful women was enjoying the earthly existence. —466

TOMAR STANZA

A woman, gentle and virtuous, was singing a musical mode; she was the abode of happiness and her eyes were charming; she was thoughtfully singing her musical mode. —467

She was pretty, gentle and generous; that lady, the treasure of music, to whichever direction she viewed, she allured everyone. —468

TOMAR STANZA

That blemishless and honourable lady was an ocean of happiness; she was singing with full concentration of mind and the auspicious songs seemed to be springing out from her very interior. —469

Seeing her, the king of yogis gathered all his yogis and all of them were pleased to see that pure yogini. —470

The king of Yogis thought that if in this way, detaching oneself from all other sides, the mind is concentrated on the Lord, then the Lord can be realised without any apprehension. —471

The sage, enthusiastic, and accepted her as his Guru, fell at her feet; Getting absorbed in her love, the king of the sages, adopted her as his Twenty-third Guru. —473

End of "The Description of the Adoption of a Yaksha Woman-singer as the Twenty-third Guru" in Bachittar Natak.

Now begins the Description of the Adoption of the the Twenty-fourth Guru (Incarnation)

TOMAR STANZA

Then ascending the Sumeru mountain the sage performed great austerities for many years and felt pleased as the essence-finder. —474

Seeing the practice of the world, the sage thought as to Who is He? Who creates the world and then merges it within Himself? —475

When He is recognised through the knowledge, then the adoration will be complete; if He is comprehended through the medium of yoga, only then the body (and the mind) will be completely healthy. —476

Then the Supreme Essence will be known (when it will be realised) that He is also the Destroyer of the world; That Master of the world is Real and the same Lord is Supremely absorbed and He is also beyond all forms. —477

There will be no peace without that One Lord; the bath at all the pilgrim stations will be fruitless; when service will be rendered to him and His Name will be remembered, then all the desires will be fulfilled. —478

Without that One Lord, all the twenty-four incarnations and all others are meaningless;

he who recognises the One Lord, he will remain jubilant even on adoring all the twenty-four incarnations. —479

He, who falls in love with the One Lord, he will feel happy in knowing about the wonderful works of all the twenty-four incarnations; he, who does not recognise the One Lord, he cannot know the mysteries of the twenty-four incarnations; —480

He, who has not recognised the One Lord, the twenty-four are fruitless for him; he, who feels the presence of One and recognises Him, he can feel the happiness of the twenty-four. —481

VICHITRA PAD STANZA

The sage absorbed his mind in the One Lord and did not allow any other idea to enter his mind, then the gods showered flowers, beating their drums. —482

The sages, getting delighted, clapped their hands and began to sing; they forgot their domestic worriers and moved here and there happily. —483

TAARAK STANZA

In this way, when the sages performed austerities for many years and did all according to the bidding of their Guru; the great sage told them many methods and in this way, they obtained the wisdom of knowledge of all the ten directions. —484

In this way, the sage adopting twenty-four Gurus, went on the Sumeru mountain alongwith other sages; there he performed severe austerities and then the Guru Dutt, gave these instructions to all of them. —485

TOTAK STANZA

The sage having matted locks on his head and wearing ochre-coloured clothes, on his body went on the Sumeru mountain alongwith his disciples; there he performed severe austerities for many years and did not forget the Lord even for an instant. —486

There the sages performed austerities in various ways for ten lakh twenty thousand years; then they propagated the secret doctrines of that great sage in all the countries far and near. —487

When the final hour of that great sage arrived, the great sage came to know of it with the strength of yoga; then that sage with matted locks, considering this world like a cloud of smoke formulated a plan of another activity. —488

Controlling the wind with the strength of yoga, relinquishing his body left the earth; breaking the skull, his light of the soul merged in the Supreme Light of the Lord. —489

The Kal (Death) stretches his dreadful sword always on all categories of beings; it has dreadful sword always on all categories of beings; it has created the large net of this world, from which none has been able to escape. —490

This Kal (Death) has killed the great sovereigns of all the countries and the earth, who had eight powers, nine treasures, all kinds of accomplishments, moon-faced women and unlimited wealth; They all left this world with naked feet under the control of Yama without the remembrance of the Name of the Lord. —491

Even Ravana and Mahiravana were helpless before him; he did not even co-operate with king Bhoj, the Delhi kings of Surya clan the mighty Raghunath etc., he did not even side with the destroyer of the stores of sins; therefore O great animal-like unconscious mind; come into your senses, but consider that the Kal (Death) did not consider anyone its own. —492

The being, in many ways, speaking both truth and falsehood, absorbed himself in lust and anger; for earning and gathering wealth unashamedly lost both this and the next world; though he obtained education for twelve years, but did not follow its sayings and lotus-eyed (*rajiva-lochan*) could not realise that Lord; the unashamed being will ultimately be caught by Yama and it will have to go with naked feet from this place. —493

O sages! why do you wear ochre-coloured clothes? They will all be burnt in the fire at the end. Why do you introduce such-like rites, which will not continue for ever? No one will be able to deceive the great tradition of the dreadful Kal; O sage! your beautiful body will ultimately be mixed with dust. —494

O sage! why are you only subsisting on wind? You will not achieve anything by doing this; you cannot even attain that Supreme Lord by wearing the ochre-coloured clothes; look at the illustrations of all the Vedas, Puranas etc., then you will know that all are under the control of Kal; you can be called *anang* (limbless) by burning your lust, but even your matted locks will not accompany your head and all this will be destroyed over here. —495

Undoubtedly, the citadels of gold be reduced to dust, all the seven oceans be dried up, the sun may rise in the west, the Ganges may flow in the opposite direction, the sun may heat in the spring season, the sun may become cold like the moon, the earth supported by the tortoise may shake, but even then, O king of the sages; the destruction of the world is certain by Kal. —496

There have been many sages like Atri, Parashar, Narada, Sharda, Vyas, etc., who cannot be counted even by Brahma; there had been many sages like Agastya, Pulastya, Vashistha, etc., but it could not be known to which direction they have gone; they composed *mantras* and established many sects, but they merged in the cycle of dreadful existence, that after that nothing could be known about them. —497

Breaking the Brahmarandhra (an aperture in the crown of the head), the light of the king of sages merged in that Supreme Light; his love was absorbed in the Lord like all kinds of compositions are interlinked in the Veda; in this way, the poet Shyam has described the episode of the great sage Dutt; this chapter is now being completed hailing the Lord of the world and the mother of the world. —498

End of "The Description of the Composition regarding the Sage Dutt, the Incarnation of Rudra" in Bachittar Natak.

Now begins the Description of Parasnath, the Incarnation of Rudra by the Tenth Guru

CHAUPAI

In this way there was the Dutt incarnation of Rudra and he spread his religion; in the end, according to the Will of the Lord, his light (soul) merged in the Supreme Light of the Lord. —1

After that, the Yoga *marga* (path) continued its away for one lakh and ten years; with the passing away of the eleventh year, Parasnath was born on this earth. —2

On an auspicious day and at an auspicious place and country, he was born; he was supremely learned and glorious; there was none so illustrious like him and seeing him, his parents were wonder-struck. —3

His glory spread in all the ten directions and it seemed that the twelve suns were shining in one; the people in all the ten directions felt agitated and went to the king for their lamentation. —4

"O king! listen, we tell you an episode; a very proud person has been born and there is none so beautiful like him; it seems that the Lord (Providence) Himself has created him." —5

"Either he is a Yaksha or Gandharva; it appears that a second sun has arisen; his body is gleaming with youth and seeing him, even the god of love is feeling shy." —6

The king called him in order to see him and he (Parasnath) came on the very first day with the messengers; the king was pleased in his heart on seeing him wearing matted locks and it appeared to him that he was the second incarnation of Dutt. —7

Seeing his figure the sages wearing matted locks trembled and thought that he was some incarnation, who will finish their religion and no person with matted locks will survive. —8

The king, seeing the impact of his glory, was extremely pleased; whosoever saw him, he was pleased like one pauper obtaining nine treasures. —9

He put his net of allurement on all and all were getting succumbed; in wonder; all the people getting fascinated fell down here and there like the warriors falling in battle. —10

The man or woman, who saw him, considered him as the god of love; the hermits considered him as an adept and the yogis as a great yogi. —11

The group of queens was allured on seeing him and the king also decided to marry his daughter with him; when he became the son-in-law of the king, then he became famous as a great archer. —12

That extremely beautiful and infinitely glorious person was absorbed within himself; he was expert in the knowledge of Shastras and weapons and there was no Pundit like him in the world. —13

He was like the Yaksha in human garb, not being troubled by the outer afflictions, whosoever saw his beauty, he was wonder-struck and duped. —14

SWAYYA

He was glorious like the sword saturated with marrow; whomsoever he saw, he could not go back to his home; he, who came to see him, he fell down swinging on the earth, whomsoever he saw, he was inflicted with the arrows of the god of love, he fell down there and writhed and could not get up to go. —1-15

It seemed that the store of lust had been opened and Parasnath looked splendid like the moon; even if there were ships stored with shyness, he allured everyone only on seeing; in all the four directions, the beings like wandering birds were saying this that they had seen none so beautiful like him; he is a killer like Arjuna's arrow, he is a mine of youth; he controls all like the sword of Kal and is the dagger of lust. —2-16

On seeing him, the impact of *tantra*, *mantra* and *yantra* ends; his eyes, glistening with the light of youth appear to be extremely pretty and intoxicated; his eyes can kill crores of people like the roses and seeing his comely figure the mind gets fascinated on seeing him. —3-17

When he went to the court on chewing the beetle and fragrancing the body, then all killer Yakshas, Nagas, the animate and inanimate beings, gods and demons were wonder-struck; the human males and females were pleased on getting fascinated by him; they sacrificed their precious garments, diamonds and jewels on him impatiently. —4-18

SWAYYA

Indra also marvelled at Parasnath, the most beautiful person and expert in all the fourteen sciences; he knew all the arts of warfare and after conquering all the countries far and near, he got his flag of victory waved in all the ten directions; the gods comprehended him as Indra, the *gopis* as Krishna and the night as the moon. —5-19

Illumined like the full moon, Parasnath caused all the four directions wonder about him; he became famous everywhere on the earth and in the sky; the warriors recognised him as a warrior and the learned as learned; the day considered him as the sun and the night as the moon; the queens considered him as the king, other women as the husband and the goddesses as love. —6-20

BHUJANG PRAYAAT STANZA

Two years and eight months passed and Parasnath, the store of all learnings was known as a glorious king; he repeated the names of the goddess of Hinglaaj and the weapon-wearing Durga. —21

The worship of the goddesses like Shitala, Bhavani etc., was performed and the gleaming arms, weapons, splendour, canopy, pleasantry etc., increased his glory. —22

The beauty of his enjoyment and his hair appeared extremely comely and his sword glistened like lightening in his hands; he had worn a pure rosary on his head and the rows of his teeth looked magnificent; seeing him, the enemies fled away and the saints were pleased. —23

He appeared as a most beautiful king and there was a hideous halo of light around his face; on seeing him, the tyrants got illusioned and the saints smiled in their pleased mind; he remembered the formless and mysterious Durga. —24

On listening to her praise, Bhavani was pleased on him and she endowed him with unique beauty; she gave him two unfailing arms, which could cause the steel-armoured enemies to fall on the earth. —25

When this king, practising the armament, obtained the weapons, he kissed them, hugged them and placed them on his head; all the kings saw him as unconquerable warrior and a successful scholar of the Vedic learning. —26

After obtaining the unlimited arms and weapons, he also obtained the experience of the reflection of Vedic learning; he studied the science of all the countries and on the strength of his arms and weapons, he conquered the kings of all the countries. —27

BHUJANG PRAYAAT STANZA

He invited the scholars and sages from many countries far and near for consultations on Vedic learning; they included those with matted locks, Dandis, Mundis, ascetics, celibates, practisers and many other students and scholars of Vedic learning. —28

The kings of all the countries far and near and the silence-observing hermits were also called; wherever an ascetic with matted locks was seen, he was also invited with the permission of Parasnath. —29

The kings of all the countries were called and whosoever refused to meet the messengers, his canopy and the army were seized; the letters and persons were sent to all directions, so that if any ascetic with matted locks, Dandi, Mundi was found, he was brought. —30

Then the king performed a *yajna*, in which all the yogis, children, old-men, kings, paupers, men, women etc., came for participation. —31

Invitations were sent to all the countries and all the kings reached at the gate of Parasnath; all the ascetics with matted locks in the world, they all gathered together and reached before the king. —32

The practising yogis, smeared with ashes and wearing loin-cloth and all sages resided there peacefully; many great yogis, scholars, yogis and the ascetics with matted locks were seen there. —33

All the kings were invited by Parasnath and in all the four directions, he became famous as a donor; many ministers of the countries gathered there, the musical instruments of the practising yogis were played there. —34

All the saints who had come at that place, they were all called by Parasnath; he served them with various types of food and bestowed charities on them, seeing which the abode of the gods felt shy. —35

All sitting there held consultations in their own way regarding Vedic learning; all of them saw pointedly towards one another and whatever they had heard earliest with their ears, on that day they saw it there with their own eyes. —36

All of them opened up their Puranas and began to study their country's lore; they began to reflect fearlessly on their lore in various ways. —37

There were gathered there the residents of Bang country, Rafzi, Rohelas, Sami, Balakshi, Kashmiri, Kandhari and several Kalmukhi *sannyasis*. —38

The southern scholars of Shastras and the Dravidian and Telangi savants had also gathered there; alongwith them there were gathered warriors of Eastern and Northern countries. —39

PAADHARI STANZA

In this way, Parasnath gathered together many brave fighters and kings of various countries far and near and honoured all of them donating wealth and garments to them. —40

There were many canopied and fearless yogis there; there were seated unconquerable warriors, experts in arms and weapons, indestructible fighters, many mighty heroes, who had conquered thousands of wars. —41

Parasnath had taken various kinds of measures, had conquered the kings of various countries in wars; on the strength of *sam*, *dam*, *dand* and *bhed*, he brought all together and brought them under his control. —42

When all the kings were brought together by the great Parasnath and all of them gave him the letter of victory, then Parasnath gave unlimited wealth and garments to them and allured them. —43

One day, Parasnath went for the worship of the goddess; he adored her in various ways, whose description here I have composed in Mohani Satnza. —44

MOHANI STANZA

"Hail, O Bhairavi, Durga, You are the destroyer of fear, You ferry across the ocean of existence, the rider of the lion, the destroyer of fear and generous Creator. " —45

"You are blemishless, adopter of arms, the fascinator of all the worlds, the Kshatriya goddess; You are Sati Savitri with blood-saturated limbs and the Supremely immaculate Parmeshwari."—46

"You are the youthful goddess of sweet words; you are the destroyer of worldly sufferings and redeemer of all; You are Rajeshwari full of beauty and wisdom; I hail You, O the obtainer of all powers."—47

"O Supporter of the world; You are superb for the devotees, holding the arms and weapons in your hands; You have the revolving maces in your hand and on their strength, You appear to be Supreme."—48

"You are Superb amongst Yakshas and Kinnars; the Gandharvas and Siddhas (adepts) remain present at your feet; Your figure is pure like the lightening in clouds. —49

"Holding the sword in your hand, You honour the saints, the giver of comfort and destroyer of sorrow; You are the destroyer of tyrants, redeemer of the saints; You are invincible and treasure of virtues."—50

"You are the bliss-giving Girija Kumari; You are indestructible, the destroyer of all and the redeemer of all; You are the eternal goddess Kali, but alongwith it, You are the doe-eyed most beautiful goddess."—51

"You are the wife of Rudra with blood-saturated limbs; You are the chopper of all, but You are also pure and bliss-giving goddess; You are the mistress of activity and harmony; You are the alluring deity and the sword-bearing Kali." —52

"You are the donor of gifts and the destroyer of world, the goddess Durga; You sit on the left limb of Rudra, the blood-coloured goddess; You are Parameshwari and the piety-adopting Mother."—53

"You are the killer of Mahishasura; You are Kali, the destroyer of Chachhasura and also the sustainer of the earth; You are the pride of the goddesses, the carrier of sword in the hand and Durga, the giver of victory."—54

"You are the brown-eyed immaculate Parvati, Savitri and Gayatri; You are the remover of fear, the mighty goddess Durga; hail, hail to Thee." —55

"You are the destroyer of armies in the war, the perisher of the fear of all; You are the Mother Durga, the killer of the enemies like Chand and Mund, hail, O goddess, the giver of victory." —56

"You are the one who ferries across the ocean of the world; You are the one who roams and crushes everyone; O Durga! you are the cause of the creation of all the worlds and You are the remover of the sufferings of Indrani."—57

"You are the killer and conqueror of Shumbh; You are the goddess Kali, having the colour of blood; You also utter words from Your sweet tongue and You are known as the Hinglaj and Pinglaj mother."—58

"You have the portrait-like beautiful limbs and your plays are extensive; You are the store of wisdom and the well of glory; O Mother! you are modest and blemishless."—59

"Hanuman and Bhairava jump and wander with your strength; O Mother; You are the donor of victory; You are the mistress of all the worlds and You are Durga, who ferries across the cycle of existence."—60

"O Goddess! You have engrossed all the world in sleep, hunger and thirst; O Kal! You are the goddess like Ratri and Indrani and the redeemer of the devotees."—61

"O Mother! The Vedas have also sung the praises of your victory; You are indiscriminate and indestructible; You are the remover of the fear of the saints, the giver of victory and sword-wielder."—62

ACHAKRAA STANZA

"O Goddess! You are Ambika and Shitala; being intoxicated, you may falter; You are influential like the ocean; You are also Dakini; You are the performer of Sambhavi *mudra* (a kind of posture) and the remover of suffering; you are absorbed in all, doer of good to all, greatly glorious and the destroyer of all."—63

"You manifest yourself in accordance with every one's emotion; you are the fear-remover of all the world; you are the chopper of everyone and associated with them, you are profound and serene like the sea; you are the double-edged sword and double-faced Durga; you are invincible; you are Hinglaj, the remover of the fear of all and all remember Thy Name." —64

"You are the rider of lion; you have charming eyes; you are Hinglaj, Pinglaj, a Gandharva woman and a Yaksha woman; you are the destroyer of armours; you are the sword-wielder and thundering goddess and you are the lance like a female serpent." —65

"You are renowned for your large body; You are Hinglaj and the goddess Kartikeyi; You are glorious and indestructible and the base of all deaths; your various names are Ginglaj, Hinglaj, Thinglaj, Pinglaj; You are Chamunda of tricky speed." —66

ACHAKRAA BY THE GRACE

"O Goddess! You are invincible, indiscriminate, non-white and base of all; You are unchopable and beyond all splendours; You are also Anjani, the mother of Hunuman; You are Ambika, who holds the weapons; You are imperishable, support of all and the redeemer of the world." —67

"You are Anjani, You are Shitala, the destroyer of all; You are serene like the sea and always remain absorbed; You are alert, serene you are large and invincible like the sky; You have enwrapped all the world within Yourself and You Yourself are ineffaceable and destroyer of all." —68

"O Goddess! You are Bhairavi, the remover of fear and the mover in the world; You are the Trikuti, Yogini, Chamunda and Manavi in practice; You are youthful, the killer of the demons Jambh; You are the Goddess Kalika lisping, stuttering and stammering while being intoxicated." —69

"You are the wanderer, fulfiller of the emotions beyond the illusions and the remover of fear; You are the donor of boons and destroyer of enemies; You are indiscriminate, invincible and high like the tree; You are the wielder of arms, beyond all splendours, with lose matted locks and indistinguishable." —70

You are expert in *tantras* and *mantras* and black (Kali) like a cloud, You have a large body; you are the remover of fear and You are the emotion-manifestation of the whole world; You are Dakini, Shakini and sweet in speech; O Goddess! You are Kalika having the sound of *kinkini*; hail to Thee. —71

You have a subtle form; You are the adorable Hinglaj and Pinglaj; You are the wielder of arms and weapon and the agoniser like the thorn; O the Goddess of corn, pervading in all particles; You are the one to arise from the cloud and become renowned, hail to Thee; You are the quality of activity, power-manifestation and sustainer of the saints, hail to Thee. —72

You are the Goddess and the rules of prosody; you are also Yogini, enjoyer and Kalika, the destroyer of ailments; You are ever active in the form of Chamunda and You are charming like a portrait; You are the mistress of the Tantras; You are all-pervading and have canopy over your head. —73

You are the lightning of large teeth; You are unchoppable and far away from all illusions; You are also the movement of all including hunger, sleep and garb; You are the bow-wielder and ornament-wearer woman; You are everywhere seated in various adorable forms. —74

VISHNUPADA SAYING BY THY GRACE

PARAJIKA (A MUSICAL MODE)

How can I describe the Glory of Thy Feet? They (Feet) are auspicious and viceless like lotus; my mind has become a bumble bee and is humming over the Lotus-feet; this being will be redeemed alongwith the fourteen generations of parents and manes (if it meditates on Thy Lotus-feet). —1-75

VISHNUPADA

KAFI

I shall accept that day fruitful and blessed, on which the Mother of the world, getting pleased, will bestow on me the boon of victory, on that day I shall fasten the arms and weapons with my waist, and plaster the place with Sandal; from Her I shall obtain the boon, whom the Vedas etc., call *neti, neti* (not this, not this). —2-76

SORATHA SAYING BY THY GRACE

The Goddess Bhavani Who understands everything contained in the mind, seeing the extreme love of the king Parasnath, understood his mind-thought; considering him her devotee, the goddess showed him her fearless form; seeing it all the sages and men were wonder-struck and all of them attained the Supreme State. —3-77

In the left hand of the goddess that sword was there, with which she had destroyed all the Yakshas, demons and Kinnars etc., the same sword had killed Madhu-Kaitabh and Shumbh-Nishumbh. O Lord; the same sword may ever be on my left side i.e., I may wear it. —4-78

Biralaksh, Chakshrasura etc., were torn into bits with the same sword, the flesh of Dhumar Lochan was caused to be eaten by the vultures to their fill; Ram, Muhammad, Krishna, Vishnu etc., all were destroyed by this sword of Kal, crores of people took crores of measures, but with the devotion of One Lord, no one achieved redemption. —5-79

SUHI SAYING BY THY GRACE

There is that sword in His hand, which had chopped crores of Vishnus, Indras and Shivas; the sages meditate on that sword-like Power; O Power! You created heroes like Rama and Krishna many times and destroyed them many times. —6-80

Your figure is a thing of perception; how can I sing about it? The tongue of the poet sings about your thousands of qualities and gets tired; He, who destroys the earth, sky, nether-world and the fourteen worlds, the Light of that Power is shining everywhere. —7-81

VISHNUPADA

SORATHA

His Form is Infinite and beyond dimension; even Shiva is begging and wandering for His realisation; Chandra is also lying at His Feet and for His realisation Indra had got marks of a thousand genital organs of a woman on his body. —8-82

Because of the impact of Kal, many Krishnas and Ramas have been created, but Kal himself is indestructible and blemishless: He, with the impact of whose Feet, the world is created and destroyed, O fool! why do you not pray to Him, considering Him as the Creator? —9-93

O being! why do you not comprehend the Lord and are lying unconscious in attachment under the impact of *maya*? O being! you always remember the names of Rama, Krishna and Rasul, tell me, are they alive and they have any village or abode in the world? —10-84

Why do you not pray to Him Who is there in the present and shall be there in future? You are worshipping the stones uselessly; what will you gain by that worship? Only worship Him Who will fulfil your wishes; meditate on His Name, which will fulfil your wishes. —11-85

VISHNUPADA BY THY GRACE

RAMKALI

When He was eulogised in this way, then the Perfect Purusha, the Lord was pleased with the king Parasnath; in order to bestow His sight to him, He mounted on a lion; He had a canopy over His head and the Ganas, demons etc., began to dance in front of Him. —12-86

RAMKALI

The arms and weapons glistened and the thunderous tabors were played; the ghosts, fiends and Baitals danced and wandered; the crows cawed and the ghosts etc., laughed; the sky thundered and the sages in fear wandered in their air-vehicles. —13-87

Speech of the Goddess

VISHNUPADA BY THY GRACE

SARANG

"O son! ask for a boon; no one has practised austerities like you in the past and there will also be none in the future; you may ask for anything, I shall grant the same; I shall bestow on you the gold, *vajra*, the fruit of salvation or anything else, I shall bestow the same on you. —14-88

Speech of Parasnath

VISHNUPADA

SARANG

"I may become the knower of all the Vedic learning and may also be able to strike successfully all the weapons; I may conquer all the countries and start my own sect;" the Goddess Chandi said, "Let it be" and disappeared after riding on her lion. —15-89

VISHNUPADA BY THY GRACE

GAURI

Parasnath came back after prostrating before the Goddess and as soon as he came back, he sent messages and called the warriors from all the countries far and near; seeing the glorious personality of the king all were wonder-struck and said, we have never seen such personality of the king before which we are seeing today; the heavenly damsels also marvelled and the Ganas etc., also wondered; the gods showered flowers like rain-drops; the king appeared like a mine of youth, having come out from the ocean of beauty after taking bath; he seemed like an incarnation of the god of love on earth. —16-90

VISHNUPADA BY THY GRACE

SARANG

When the king obtained the Supreme knowledge, he had earlier performed rigorous austerities for the realisation of the Lord, with his mind, speech and action, when he performed various kinds of difficult postures and the repetition of God's Name, then the goddess Bhavani appeared before him; She, the mistress of all the fourteen worlds instructed him regarding Supreme Knowledge; the king obtained the recognition of essence and non-essence at the same moment and he recited all the Shastras from his mouth; considering all the elements as destructible, he accepted only one Essence as indestructible; perceiving the unique Light of the Supreme Soul he blissfully blew the unstruck melody; he achieved the fearless state on conquering the kings of all the countries far and near. —17-91

VISHNUPADA

PARAJ

In this way, achieving the everlasting state, disciplining the kings of various countries, he invited them; they, getting pleased marched proudly towards Parasnath, sounding their trumpets; they all came and bowed at the feet of the sovereign, who welcomed them all and hugged them; he gave them ornaments, garments, elephants, horses etc., and in this way, honouring all of them, he allured their mind. —18-92

VISHNUPADA BY THY GRACE

KAFI

In this way, giving them gifts and honouring them, Parasnath, the store of wisdom, fascinated the mind of all; presenting various types of elephants and horses, Parasnath achieved the nearness of all of them; to every Brahmin, he gave in charity rubies, pearls, diamonds, gems, garments, gold, etc., then the king arranged a *yajna*, in which various kings participated. —19-93

VISHNUPADA

KAFI

One day, the king held his court, wherein he had invited the chief kings of the earth; other people of various countries were also called; all the hermits with matted locks and the yogis reached there; all of them had grown matted locks of various kinds and smeared ashes on their faces and they had worn the ochre-coloured clothes on their limbs; seeing their long nails, even the lions were feeling shy; they were the performers of supreme austerities by closing their eyes and raising their hands; they remembered the sage Dattatreya night and day. —20-94

Speech of Parasnath

DHANASARI BY THY GRACE

"Either all of you may give me cognizance of your yoga or shave off your matted locks; O yogis! if there had been some secret of yoga in the matted locks, then any yogi would not have gone for begging at different doors instead of absorbing in mediation on the Lord; if anyone recognise the essence, he achieves unity with the Supreme Essence; he sits at one place silently and does not go in search of Him at any other place; He, Who is without any form or figure and who is non-dual and garbless, how can then he be comprehended through the medium of any garb?" —21-95

SARANG BY THY GRACE

Those who were very wise amongst those hermits with matted locks, they accepted Parasnath the knower of the Supreme Essence; all of them bowed their heads and folded their hands; they said, "Whatever you said to us as our Guru, we shall do the same; O Sir! whatever you heve said, the same thing we heard from the sage Dutt and have perceived the truth; you have uttered these words from your tongue like the sweet ambrosia and whatever you have uttered from your mouth, we accept all of them."—22-96

SORATHA

"O yogis! the Yoga does not consist in the matted locks; you may reflect in your mind and not be puzzled in illusions; when the mind, comprehending the Supreme Essence, realises the Supreme knowledge, then it stabilises at one place and does not wander and run hither and thither; what will you gain in the forest on forsaking the domestic life, because the mind will always be thinking about home and will not be able to get detached form the world; you people have deceived the world through the medium of yoga on showing the special deceit; you have believed that you have forsaken *maya*, but, in reality, *maya* has not left you." —23-97

VISHNUPADA

SORATHA

"O yogis! The believers in various guises! You are only exhibiting the outer garb, but that Lord can not be realised by growing matted locks, by smearing ashes, by growing nails and by wearing the dyed clothes; if the yoga had been achieved by residing in the forest, then the birds always live in the forest; in the same way the elephant always puts the dust on his body; why do you not understand it in your mind? The frogs and fish always take bath at the pilgrim stations, the cats and cranes are always seen meditating, but still they had not recognised yoga; the manner in which you suffer agony for deceiving the people, in the same way make effort to absorb your mind in the Lord, only then you will realise the Supreme Essence and would be able to quaff the nectar. —24-98

SARANG

Hearing such wise words, all the great hermits with matted locks clung to the feet of Parasnath; those who were foolish and ignorant, they did not accept the words of Parasnath and those fools, getting up, began to make an argument with Parasnath; some of them arose and ran away towards the forest and some of them merged themselves in water; some of them prepared themselves for fighting and came in front of the king; some of them ran away from that place; many of them went away to heaven after fighting in the battlefield. —25-99

TILANG SAYING BY THY GRACE

When the conch of war was blown, then all the warriors with matted locks caused the dancing of their horses; the heavenly damsels were wonder-struck; the gods and demons felt agitated; the sun-god stopped his chariot in order to see that war; he saw that various types of arms and weapons were being used in that fighting; the arrows were being showered like rain-drops; the arrows hitting the armours were producing the crackling sound and it seems that the sparks are bursting forth with the burning of the straw; the clothes saturated with blood gave the semblance of the playing of Holi. —26-100

KEDARA

In this way, there was a dreadful fighting and the fine warriors fell upon the earth; those persistent warriors in their fury struck their arms and weapons and sounding their drums and trumpets, and fighting bravely, they fell upon the ground; the sound of lamentation was heard on all sides and the warriors ran hither and thither; on this side they were falling on the earth and on that side the heavenly damsels getting agitated were putting wreaths around their necks and wedding them; the darkness spread on the discharge of innumerable arrows and the dead warriors were seen scattered hither and thither in bits. —27-101

DEVGANDHARI

The deadly musical instruments were played in the war-arena and all the fine warriors holding their weapons in their hand thundered; wearing their armours and striking, all the warriors were fighting in the battlefield like lions filled with pride; holding their maces, the fighters moved for fighting, these warriors looked splendid in the battlefield and even Indra on seeing them and their elegance was feeling shy; they were falling on the ground having been cut into bits, but they were not running away from the battlefield; they were embracing death and were moving into the worlds of gods alongwith their weapons. —28-102

KALYAN

The warriors ran in all the ten directions and struck blows with maces, cannon-balls and axes; the warriors fallen in the battlefield were looking like the flowers scattered in the spring; the proud kings, getting up again, were fighting and were challenging their gathering of warriors shouting and grinding their teeth; the Gandharvas while fighting with lances, arrows, swords and other arms and weapons, rolling in dust, shouted to the gods, saying "O Lord! We are under your refuge, why do you not save us?" —29-103

MARU

When the warriors rushed to fight from both the directions and confronted one another, then listening to the sound of drums and kettle-drums, the clouds of Sawan felt shy; the gods and demons ascended their air-vehicles in order to see the war; seeing the articles studded with gold and gems, the Gandharvas got enraged and in their fury began to chop the fighters in dreadful war; very few warriors survived in the battlefield and many abandoned the fighting and ran; the arrows were being showered like the rain-drops from the clouds on the doomsday; Parasnath himself reached there in order to see this wonderful war. —30-104

VISHNUPADA BY THY GRACE

BHAIRAV

He said, "Strike on the trumpet and within the view of these heavenly damsels, I shall devastate the whole earth; this earth will throb and tremble and I shall satisfy the hunger of Baitals etc., I shall cause the ghosts, fiends, Dakinis, Yoginis and Kakinis to drink blood to their fill; I shall destroy everything up and down in all the directions and many Bhairavas will appear in this war; I shall kill even today Indra, Chandra, Surya, Varuna, etc., by picking them up; I have been blessed with boon by that Lord, who has no second to Him; I am the creator of the world and whatever I shall do, that will happen." —31-105

GAURI SAYING BY THY GRACE

"Who is more powerful than me, who will become victorious over me? I shall conquer even Indra, Chandra, Upendra in an instant; who is there anyone else who will come to fight with me; on getting slightly angry, I can dry up all the seven oceans and can throw away by twisting crores of Yakshas, Gandharvas and Kinnars; I have conquered and enslaved all the gods and demons I have been blessed by the Divine Power and who is there, who can even touch my shadow?" —32-106

MARU

Saying thus, Parasnath was greatly infuriated and he came in front of the *sannyasis*, he struck blows of arms and weapons in various ways and pierced the armours of the warriors with his arrows like the leaves; the arrows were discharged from both sides, which caused the concealment of the sun; it appeared that the earth and the sky had become one; Indra, Chandra, the great sages, Dikpals etc., all trembled with fear; Varuna and Kuber etc., also feeling the presence of second doomsday, left their own abodes and ran away. —33-107

MARU

The heavenly damsels began to sing songs of felicitation thinking that they would be wedding the great warriors in that *swayamvara* of war; that they would stand on one foot and observe the warriors fighting and immediately take them to heaven, causing them to sit in their palanquins; the day on which they would come into contact with their beloved one, on that day they would decorate with sandal their pretty limbs; O friend! the day on which they would wed Parasnath, on that day they would consider their body as fruitful and then embellish it. —34-108

KAFI

The thundering horns were blown in all the four directions and the warriors holding their maces stood firmly and persistently in the battlefield; the arrows, bows, swords, lances etc., were used and the clusters of arrows were discharged in showers like the rain-drops from the clouds; the arrows piercing the armours and leather penetrated directly to the other side and even went to the nether-world after piercing the earth; the warriors struck the gleaming daggers and lances and these weapons looked like piercing the hearts and showing them the path to heaven. —35-109

SORATHA

Innumerable *sannyasis* were pierced with the arrows and they all became the residents of heaven, forsaking the attachment of wealth and property; the armours, banners, chariots and flags etc., were cut down and caused to fall; they all extended the glory of heaven and the abodes of Indra and Yama; their multi-coloured garments fell on the ground; they appeared like flowers dropping down in spring in Ashok Vatika; the trunks of the elephants and the pearl-necklaces were lying scattered on the earth and appeared like the splattered water-drops form the pool of ambrosia. —36-110

DEVGANDHARI LIKE THE SECOND

The warriors fell from both the directions and taking out the sword they marched forward shouting "kill, kill;" holding their weapons in their hands the angry warriors wandered and killing the elephant-drivers and the charioteers, they ultimately fell down on the earth; pulling the bows upto their ears, they discharged the arrows and in this way, striking the blows with their weapons, they fulfilled the obligation of Kshatriyas; being pierced by the arrows, the warriors fell like the falling of Bhishma on the bed of arrows in the time of Arjuna. —37-111

VISHNUPADA

SARANG

In this way, many *sannyasis* were killed; many were tied and got drowned and many were burnt in fire; there were many whose one hand was cut and there were many others whose two hands were cut; many charioteers were torn into pieces and the heads of many were chopped; the canopies, fly whisks, chariots, horses etc., of many were chopped in the battlefield; the crowns of many were broken with staff and the knots of the matted locks of many were uprooted; many were wounded and fell on the earth; and from their limbs, the blood oozed out as if all were playing Holi in spring season. —38-112

VISHNUPADA

ADAAN

The heavily damsels gathered together in the battlefield from all the four directions after dressing their hair; they had pretty cheeks, there was antimony in their eyes and rings in their noses; they were stealing the hearts of all like the thieves and were conversing with one another regarding the application of saffron to the limbs, because the handsome princess was to be wedded on that day the enthusiastic heavenly damsels were picking up those warriors in the war-arena who were being conquered with swords, arrows, bows, lances etc., and were marrying those fine fighters. —39-113

VISHNUPADA

SORATHA

To what extent should I describe it, because I fear the book will become voluminous, therefore I am improving thoughtfully the story and describing it in brief, I hope that with the strength of your wisdom, you will assess it accordingly; when Parasanth waged war in this way, using various types of weapons, then those who were killed, but some of them saved their lives by running away in all the four directions; those who abandoned their persistence and clung to the feet of the king, they were saved; they were given ornaments, garments etc., and were greatly appreciated in many ways. —40-114

KAFI

Parasnath fought a dreadful war and removing the sect of Dutt, he propagated extensively his own sect; he killed many enemies in various ways with his arms and weapons; in the battles all the warriors of Parasnath were victorious and all those with matted locks were defeated; with the infliction of arrows, the warriors wearing many garbs fell down upon the earth; it appeared that they were preparing themselves to fly to the Supreme world attaching wings to their bodies; the supremely impressive armours were torn into fragments and caused to fall down; it appeared that the warriors were leaving the mark of blemish of their clan on the earth and moving towards heaven. —41-115

SUHI

Parasnath won the war and he appeared like Karana or Arjuna; various streams of blood flowed and in that current the chariots, horses and elephants also flowed; all the seven oceans felt shy before that current of blood (of war); having been struck by the arrows on their limbs, the *sannyasis* ran away hither and thither like the mounts flying away, getting fearful of Indra's *vajra*, attaching wings to themselves; the currents of blood was flowing on all sides and the wounded warriors were roaming here and there; they were running away in all the ten directions and were slandering the discipline of Kshatriyas. —42-116

VISHNUPADA

SORATHA

Those *sannyasis* who survived, they did not return because of fear and went to the forest, they were picked up from various countries and the forests and killed and searching for them in the sky and the nether-world, they were all destroyed; in this way, killing the *sannyasis*, Parasnath propagated his own sect; and extended his own mode of worship; the wounded ones, who were caught, their matted locks were shaved off and ending the impact of Dutt, Parasnath extended his fame. —117

VISHNUPADA

BASANT

In this way, Holi was played with the sword; the shields took the place of tabors and the blood became *gulal* red colour; the arrows were inflicted on the limbs of the warriors like the syringes; with the flowing out of blood, the beauty of the fighters increased as if they had splashed saffron on their limbs; the glory of the matted locks saturated with blood is indescribable; it appeared that with great love, the *gulal* was splashed on them; the enemies stringed with lances were lying hither and thither as if they had been sleeping after the tiring play of Holi. —118

VISHNUPADA

PARAJ

In this way, Parasnath ruled for one thousand years and ending the sect of Dutt, he extended his Rajayoga; he, who hid himself, remained a follower of Dutt and lived without recognition; ruling in various ways, the king gathered wealth by various means and wherever he came to know of it, he looted it; in this way, conquering many countries far and near, the king extended his fame and himself forgetting the Lord and began to consider himself the creator. —119

ROOAAL STANZA

In this way, getting onward, killing all the enemies, conquering the earth in various ways, the king ruled for ten thousand years; conquering any kings, the king thought of performing the Rajmedh *yajna*. —120

The king alongwith his sons and friends brought the kings of various countries to his own country in fetters and began to perform *yajna* with his wife; he also invited crores of Brahmins. —121

Gathering his various friends, the king began the Rajmedh *yajna*; people of various kinds gathered there and the king also seized the wealth and property of the superb kings. —122

Looking at his infinite wealth, feeling proud on the strength of his arms, he spoke thus, "O Brahmins! now perform such Bhoopmedh *yajna*, which was performed by Jambhasura in Satyuga." —123

Speech of the Minister

"If one lakh kings are killed, then the Rajmedh *yajna* can be performed and to each Brahmin innumerable wealth and one lakh horses are to be given immediately; in this way, O king! the *yajna* be completed." —124

"Many types of gifts of wealth and property and, one lakh elephants and two lakh horses and one lakh gold coins are to be given to each of the Brahmin and O king! by donating these to crores of Brahmins, this impossible *yajna* can be completed." —125

Speech of Parasnath

ROOAAL STANZA

There is no shortage of gold and inspite of donating if for many years, it will not go out of stock; look at the house of elephants and the stable of horses, there is no shortage of them; O minister-friend! do not have any doubt in your mind and whatever wealth is wanted take it immediately. —126

When the king said like this, then the minister closed his eyes and bowed before the king with folded hands; O king! listen to another thing, which I have heard in the form of a discourse on the basis of Puranas and Smritis. —127

Speech of the Minister

ROOAAL STANZA

"O king! listen, you are supremely immaculate and blemishless; you may conquer the kings of all the countries;" "The secret about which you are talking, O minister! you may yourself ask this from all the kings." —128

ROOAAL STANZA

When the king said this, the chief ministers then started for the purpose; they invited five lakh kings; when they were asked to tell as to who is that king in the seven worlds, whom the king (Parasnath) has not conquered in his ire? —129

ROOAAL STANZA

All of them looked with bowed heads and reflected as to who was that king on the earth whose name might be mentioned; the king called each one of them and asked him as to who was he who had remained unconquered? —130

Speech of a King

ROOAAL STANZA

One of the kings said, "If you promise the safety of my life, then I can say; there is a fish in the sea, in whose belly there is a sage; I am speaking the truth; ask him and do not ask any of the other kings." —131

ROOAAL STANZA

"O king! one day Shiva wearing matted locks persistently entered the ocean, where he saw an unparalleled fascinating woman; seeing her, his semen was discharged within the ocean and because of that the Yogi Matsyendra is seated within the belly of a fish." —132

ROOAAL STANZA

"O king! go and ask him, all these kings, who have been invited by you will not be able to tell you anything;" when the sovereign heard, this, he went in search of that fish in the ocean taking with him all the nets of the world. —133

ROOAAL STANZA

The king proudly moved sounding his drums, taking various types of nets and his army with him; he called all his ministers, friends, princes etc., and threw his nets here and there in the ocean; all the fish were frightened. —134

Various types of fish, tortoises and other beings, came out being entrapped in nets and began to die, then all the beings of water went before the god of ocean and described the cause of their worry. —135

The ocean came before the king in the guise of a Brahmin and offering gems, diamonds, pearls etc., to the king, he said, "Why are you killing the beings? Because the purpose for which you have come here, will not be fulfilled here." —136

Speech of the Ocean

ROOAAL STANZA

"O king! the Yogi Matsyendra is sitting in contemplation in the belly of the fish in milk-ocean; take him out with your net and ask him; O king! do whatever I have said, this is the real measure." —137

The king gathering together lakhs of his warriors moved away further from the ocean; where the heavenly damsels were moving here and there enthusiastically; they all reached there sounding their drums and playing instruments of various types, where there was the milk-ocean. —138

The nets of cotton were prepared and thrown into the ocean, in which many other beings were caught, but the son of Shiva (Matsyendra) was not seen; all the warriors, greatly tired came before the king and said, "Many other beings have been caught, but that sage is nowhere to be found." —139

"The yogi is sitting desireless in the belly of the fish and this net cannot entrap him; now, O king! throw another net immediately and this is the only step to catch him." —140

ROOAAL STANZA

"O king! we have heard about the name of the net of knowledge, throw the same in the ocean and catch the great sage; the sage will not be caught with any other measure even for years; O protector! listen to it, we are telling you the truth." —141

ROOAAL STANZA

You may take crores of measures except this, you will not be able to catch him; only throw the net of knowledge and catch him; when the king threw the net of knowledge into the ocean that net caught him like the second Dadhich. —142

The Yogi Matsyendra was caught alongwith the fish, having been entrapped in the net and seeing that fish all were wonder-struck; after sometime, when all the people regained some health, then all the warriors, depositing their arms and weapons reached at the gate of the king. —143

They began to rip the belly of the fish, but none of them could do it; when all of them gave in, then the king called his friends and asked them, "Now what measure be adopted, so that we may be successful in our objective and see the great sage." —144

HOHARA

All of them used their power, but the belly of the fish could not be ripped, then the king tried to ask the Knowledge-Guru. —145

TOMAR STANZA

All the warriors, forsaking their pride, came near the king and spoke, "O king! ask only the Knowledge-Guru, he will only tell us all the method." —146

TOTAK

The king reflected methodically and invoked Knowledge and said, "O chief Guru! tell me the mystery as to how the sage can be seen?" —147

Then the Knowledge-Guru uttered these ambrosial words, "O king! take the knife of Viveka (Discrimination) and tear off this fish." —148

TOTAK

Then, whatever the Guru had instructed, it was done accordingly; after adopting Viveka, that fish was ripped. —149

When the belly of the fish was ripped, then that great sage was seen; he was sitting there with closed eyes and concentration, detaching himself from all desires. —150

TOTAK

Then a sheet made of seven metal, was put under the view of the sage; when the contemplation of the sage broke, the sheet was reduced to ashes by the sight of the sage. —151

If anything else had come within his sight (at that time), it could not have been saved from being reduced to ashes; there can be no devotion without true love. —152

When that sheet was reduced to ashes like the destruction of the darkness by the sun, then the king went to that sage and told him the secret of his coming. —153

NARAAJ STANZA

"O sage! kindly tell me the name and address of the king, who is not fearful of me; who is that headstrong king, who has not been conquered by me? Which is that place, which has not come under my terror." —154

NARAAJ

"You may tell me the name of that mighty one unhestitatingly, who is still unconquerable. I have conquered all the kings of the countries far and near and have made all the kings of the earth my slaves." —155

NARAAJ

"I have employed many kings as my servants doing my jobs and have bestowed charities after taking bath at many pilgrim-stations; I am ruling after killing innumerable Kshatriyas; I am that one from whom the beings of all the three worlds run far away." —156

NARAAJ

I have abducted many multi-coloured horses and have performed special Rajsu and Ashvamedha *yajnas*; you may agree with me that any place or sacrificial column is not unacquainted with me; you may accept me as the second Lord of the world. —157

All the warriors who hold the arms and weapons are my servants; I have chopped into bits the unpunishable individuals and many of them are paying tributes to me; none is considered glorious like me and O great yogi! consider me as the Chief Administrator in all the three worlds. —158

Speech of Matsyendra addressed to Parasnath

SWAYYA

What then, if you have conquered and terrorised the whole world, what then, if you have got all the countries far and near crushed under the feet of your elephants; you have not got that mind, which conquers all the countries; you have felt shyful before it several times and in this way, you have not only lost this world, but also the next world. —159

SWAYYA

"O king! why to be egoistic for the land, which does not accompany anyone on death; this earth is a great deceiver, it has not become one's own until today, nor it will become anyone's own; your treasures and your beautiful women, none of them will accompany you at the end; leave all others, even your own body will not accompany you." —160

"What to talk of this royal paraphernalia, it will also not accompany at the end; all the palaces and treasures will become another's property in an instant; the sons, wife and friends etc., none of them will accompany you at the end; O great animal, living in unconscious state! forsake your sleep even now, because your body, which has been born with you, it will also not accompany you." —161

You cannot trust these warriors, because all of them will not endure the burden of your actions; they will all run away in front of all the dreadful afflictions; none of the measures will be useful to you and all these friends of yours will flow away like the flowing water; your sons, your wives, all of them will call you a ghost. —162

Speech of Parasnath addressed to Matsyendra

TOMAR STANZA

"O sage! tell me, who is that king, whom I should conquer? And then you will call me the greatest Sovereign of all." —163

Speech of Matsyendra addressed to Parasnath

TOMAR STANZA

"O Sovereign! you are the greatest on the earth; you have conquered all the kings, but, whatever I am telling you, you have not conquered it." —164

Its name is *aviveka* (ignorance) and it abides in your heart; regarding it victory, O king! you have not said anything, that also has a unique form." —165

CHHAPPAI STANZA

This *aviveka* had conquered mighty Bali and had to become sub-servient to Vaman; he destroyed Krishna (Vishnu) and received penalty from Raghupati Ram; he destroyed Ravana and Jambhasuru and killed Mahishasura, Madhu and Kaitabh; O beautiful king like the god of love! you have made that *aviveka* your minister, who after conquering the gods, demons, Gandharvas and sages has received tributes from them. —166

CHHAPPAI STANZA

Because of the anger of this *aviveka* Karana and Kauravas were destroyed in the battlefield; because of its anger, Ravana had to lose all his ten heads; because of it, there was war between the gods and the demons and because of it all the six clans of Yadavas fought amongst themselves; therefore O the master of the armies! O king! the day when getting enraged, your *viveka* will become out of control, on that day, it will overshadow all without influencing the one *viveka* (discriminating intellect). —167

Speech of Parasnath adressed to Matsyendra

CHHAPPAI STANZA

"O Matsyendra! listen, I tell you a distinctive thing; *viveka* and *aviveka* both the kings of distinct characteristics (of the world); both are great fighters and archers; both have the same caste and the same mother, both have the same father and the same dynasty, then how can there be enmity between them? O sage! now you tell me about their place, name, ornaments, chariots, arms, weapons etc. —168

Speech of Matsyendra addressed to Parasnath

CHHAPPAI STANZA

Avivek has black colour, black chariot and black horses; His garments are black also; seeing him, all the men and women are allured; his charioteer is also black, whose garments are also black, his chariot is also darkness; his bow and banner are all black and he considers himself a superb and superior person; O king! this is the pretty appearance of *aviveka* with which he had conquered the world; he is unconquerable and consider him as the likeness of Krishna. —169

CHHAPPAI STANZA

In the likeness of the god of love, he is an elegant *Purusha* and his banner looks glorious; on all his four sides, the pretty and sweet lyre is played and the horn is blown; all types of musical instruments continue to played with him; there is always a group of women with him and these women fascinate, the minds of gods, men and sages; on the day, when this *aviveka* will get enraged and come forward as the god of love, none will be able to stand before him except only *viveka*. —170

CHHAPPAI STANZA

The beautiful damsels played on lyres, sang songs of joy and danced; the collective sound of musical modes was heard; Bairari, Bangali female musical modes were played; the fine sound of Bhairava, Basant, Deepak, Hindol, etc., arose at such a pitch that all the men and women were allured; with the impact of all this demeanour, O king! the day on which he will attack, then who can face him, without adopting *viveka*? —171

SORATHA

Seeing and hearing the elegant tunes of sarang, Shuddh Malhar, Vibhas, Ramkali, Hindol, Gaur, Gujri, Lalit, Paraj, Gauri Malhar, Kanhra, etc., the warriors like you are buried under his dazzle; in this way, in the good season Basant, when *aviveka* will thunder in the likeness of the god of love, then without knowledge, O king! who will admonish him? —172

CHHAPPAI STANZA

When the clouds will surround from all the four directions, the lightenings will flash, in such an atmosphere, the love-sick women will allure the mind, the voice of frogs and peacocks and the jingling sound of *arbour* will be heard seeing the influence of the intoxicated eyes of the lustful women, the sages also fall from their vows and feel defeated in their mind, the day on which such a joyful atmosphere will present itself with full brilliance, then, O king! tell me, on that day, who will reject its impact except *viveka*? —173

CHHAPPAI STANZA

When in the likeness of *anand* (bliss), he will hold the weapons and fight in a queer way, then the sages will be frightened, who is there such a warrior, who will keep patience and confront him? he will abduct the glory of all in an instant; in this way, the day on which this tyrannical warrior will come to fight holding his weapons, on that day, O king! none else will stay there except the one with endurance. —174

CHHAPPAI STANZA

Studded with gems and full of pearls, the chariot will carry this mighty charioteer wearing embellished garments; seeing the gold, the hardest of beautiful lustful damsels, will be allured, forsaking their vows and he will wear ornaments and pretty garments on his body; O king! the joy-giver god of love, when he will come in front, thundering in such a handsome pose, then who will confront him except the one with endurance. —175

CHHAPPAI STANZA

All the gods, men and sages, will feel shy on seeing the black-coloured charioteer, black chariot and horses and glorious black garments; the black eyes and black ornaments will glisten on his black body and his enemies will be in agony; the day, on which this fourth son of the god of love, will move towards you in anger, then, O king! he will loot and cut down your army in an instant. —176

CHHAPPAI STANZA

The names of other warriors are fantastic also; they are all very brave and conquerors of wars; there is one woman named Kalha, whose figure is very hideous, she has not left untouched any god or man in all the fourteen worlds; the warriors skilful in arms and weapons and very influential fighters and the kings of the countries far and near are fearful of her. —177

CHHAPPAI STANZA

There is one invincible warrior named *shatruta* (inimical), who has never shown his back and has conquered many kings; his eyes and colour were red like blood and there were weapons on all the limbs, his banner was like sunshine and seeing his brilliance, even the sun felt shy; in this way, this mighty warrior named *shatruta*, will roar in anger, on that day, none else will confront him except *shanti* (peace). —178

CHHAPPAI STANZA

The black banner, black chariot and the black charioteer look splendid; seeing the black garment, even the smoke feels shy in his mind; there are black arrows for his black bow; seeing him the gods, men, serpents, Yakshas and demons feel shy; O king! this impressive beauty is of *aalas* (laziness) and O king! the day he will confront you for fighting, your army without diligence will be fragmented. —179

CHHAPPAI STANZA

Seeing the one having green banner, green bow, green horses, green chariots and wearing green clothes on the body, the gods and men are allured; his chariot moving with the speed of wind, causes the deer to feel shy; hearing his voice, the cloud feels happy in his mind; the day on which this individual named *garva* (pride) will cause his horse to dance before you, on that day none else will stay before him except *viveka*. —180

CHHAPPAI STANZA

He, who is decorated with black banner, black charioteer, black garment, black horse, black armour etc., who showers a continuous line of arrows, his colour is completely black, his eyes are black and he is the destroyer of suffering; the ornaments of black pearls increase the beauty of his limbs; the day on which that warrior named *kuvrati* (evil pledge) will enter the field holding his bow, the whole army will run away on that day except the one with endurance. —181

CHHAPPAI STANZA

Wearing the armour of leather, accomplisher of the vow of Kshatriya challenges all and considers himself unconquerable; no warrior stays against him and all the gods, demons, Yakshas, Gandharvas, men, women all sing his praises, the day on which this egoist, getting highly enraged, will thunder and stand in front, on that day, O king! all others will be destroyed except *sheel* (gentleness). —182

CHHAPPAI STANZA

He is the one who thunders like the clouds of Bhadon, who cracks the sword like the lightening and who scatters the fragments of the corpses of the warriors lying in front of him; his anger cannot be endured by anyone in the war; the day on which the sentiment of anger becoming your comrade, becomes the cause of your dishonour, on that day who will fight with him except the warrior named *sheel* (gentleness). —183

CHHAPPAI STANZA

He, whose circular round is his bow and who is ever busy in fighting seeing whose sharp influence, the warriors go astray and flee; seeing him, the brilliance of the warrior drops endurance and becomes shy and they run away, not staying any more in the battlefield, fleeing in all the ten directions; the day on which this warrior named *anarth* (misfortune) will cause his horse to dance before you, O the superb one amongst the warriors! Who will fight against him except Endurance. —184

CHHAPPAI STANZA

That one is holding the yellow bow in his hand, wearing yellow garments on his body, having fixed the yellow banner on his chariot, he is the smasher of the pride of the god of love; his charioteer, chariot and horses all are of yellow colour; his arrows are also of yellow colour and he thunders in the battlefield O king! the day on which this type of warrior named *vairbhav* (enmity) will roar and incite his army, on that day, who will fight with him except *jnan* (knowledge). —185

CHHAPPAI STANZA

Wearing dirty clothes on the dirty body and having tied dirty ornaments with his chariot, with dirty crown on his head and the arrows fashioned for discharge and taking with him the charioteer of dirty colour and dirty ornamentation, this warrior with fragrance of sandal and the one agonising his enemies and named *ninda* (slander), the day when he will begin his fighting, on that day, who will confront him except Endurance? —186

CHHAPPAI STANZA

Wearing dreadful clothes, dreadful turban and dreadful crown, reformer of the dreadful enemies, having dreadful form and repeating the dreadful *mantra*, seeing whom ever the heaven becomes fearful, that tyrannical warrior named Hell (*narak*), the day when he, in great rage, will come for fighting, at that time; who will be able to save you except the name of the Lord? —187

CHHAPPAI STANZA

He, who catches hold his lance while getting back and throws it while coming forward, he attacks in great rage like an animal, he cannot be controlled by one at a time; he fights with one at a time and facing him receives the blows from his weapons; such an unkind warrior, O king! when he will thunder in fury, then none else except the Purity of Mind will be able to deal with him. —188

CHHAPPAI STANZA

Skilful in arms and weapons and scholar of Vedas and Shastras, having red eyes and wearing red garments, a patient archer, having formidable and proud mind, with unlimited brilliance, unconquerable and lustrous, this warrior named Hunger and Thirst, the day when he will precipitate the war, the O king! you will survive only on the strength of Persistence. —189

CHHAPPAI STANZA

The beauty of the chariot moving with the speed of wind is like lightning; the pretty damsels only on seeing him, fall on the earth; the god of love is also fascinated by him and the human beings seeing his beauty feel shy; on seeing him, the heart is overjoyed and the affections run away; this warrior *kapat* (deceit), O king! the day on which he will come forward with a jerk, then who will confront him except *shanti* (peace)? —190

CHHAPPAI STANZA

Seeing his beautiful eyes and feeling his mercurial influence, the birds named *khanjan* (wagtail) feel shy; he sings Basant *raga* and the lyre continues to be played near him; the sound of the drum and anklets etc., are heard near him; he allures the mind of all the birds, deer, yakshas, serpents, demons, gods and men; the day on which this mighty warrior *lobha* (greed) will come forward for war, then O king! all your army will be fragmented like the clouds before the wind. —191

CHHAPPAI STANZA

He, who is long like the banner and whose arm is like lightening; his chariot is extremely speedy and seeing him, the gods, men and sages run away; he is extremely pretty, an unconquerable warrior and performer of difficult tasks in the war; to his enemies he appears very powerful and their abductor; the day on which this warrior named *moha* (attachment) will come for fighting, then all the injudicious army will be segmented except the Judicious Notion. —192

CHHAPPAI STANZA

His chariot moves with the speed of wind and all the citizens are allured on seeing him; he is extremely glorious, unconquerable and beautiful; he is extremely powerful and master of all the forces; this warrior is named *karodha* (anger) and consider him the most powerful; the day on which wearing his armour and holding his discus, he will cause his horse to dance on the front, O king! consider it as true that on that day, none else will be able to repulse him except *shanti* (peace). —193

CHHAPPAI STANZA

With his drawn dreadful sword, he moves like an intoxicated elephant; his colour is black and he is ever studded with the blue jewels, he is a superb elephant entrapped and enchained in a net of gold and on all the people, the impact of this warrior is good; he is the mighty *ahamkara* and consider him extremely powerful; he has conquered the beings of all the world and he himself is unconquerable. —194

CHHAPPAI STANZA

He is mounted on a white elephant and the fly whisk is being swung over him from all the four sides; seeing his golden embellishment; all the men and women are allured; he has a lance in his hand and he is moving like the sun; the lightning seeing his lustre feels sorrowful also for its bedimmed radiance; consider this great warrior *droha* (malice) as extremely impressive and this warrior, O king! accepts subordination in water and on plain and in countries far and near. —195

CHHAPPAI STANZA

With curly hair like the tambourine player, he has two swords; the men and women are allured to see him; he is a mighty warrior with unlimited glory; he has long arms and is extremely brave, unconquerable and invincible; the day on which this indiscriminate warrior named *bhrama* (illusion) will get enraged in his mind, then O king! no one will be able to redeem you except *viveka* (reason). —196

CHHAPPAI STANZA

This warrior with naked head and with necklaces full of rubies, extremely powerful, indiscriminate and unconquerable; he has the sword and lance in his girdle and he is the one who showers the volley of arrows; seeing the impact of his laughter, the lightning feels shy; this warrior named *brahma-dosh* (finder of flaws in Divinity) is unconquerable and invincible; O king! this enemy is manifestation of *aviveka* (ignorance); he is the one who burns his enemy and is unconquerable; he is extremely comfortable and cosy (for the fools). —197

CHHAPPAI STANZA

He has a black body and wears black clothes; he is infinitely glorious; he is extremely powerful and he had conquered many warriors in the battlefield, he is invincible, imperishable and indiscriminate; his name is *anarth* (misfortune); he is extremely powerful and is capable of destroying the gatherings of enemies; he, who is the killer of tyrannical warriors, is considered extremely glorious; he is unconquerable, giver of pleasure and is known as extremely glorious warrior. —198

CHHAPPAI STANZA

He the master of peacock-coloured chariot and horses, is also peacock-coloured himself; seeing this Lord of infinite glory, the enemies tremble; this imperishable warrior has long arms and is the producer of dazzling light; seeing his beauty, even the god of love feels shy; the day on which warriors named *jhooth* (falsehood) will cause his horse to dance before you in great anger, then O king! consider it as true, no one can defeat him except Tuth. —199

CHHAPPAI STANZA

He, whose war-horse is black and white, whose banner is black and seeing whose black and white garments, the gods, men and sages feel shy; he, whose charioteer is black and white and whose quiver and chariot are also black, his hair are like the golden chords and he seems to be the second Indra; this is the impact and beauty of the warrior named *mithya* he is extremely powerful; he has conquered all the beings of the world and none has remained untouched by him. —200

He is wearing the curved discus and fine garments on his body; he is chewing the betel-leaf in his mouth and its fine odour is spreading on all the four sides; the fly whisk is swinging on all the four sides and the setting is very fine; seeing him, the glory of spring bows its head; this long-armed warrior named *chinta* (anxiety) is tyrannical; he is extremely powerful warrior with his indestructible body. —201

ROOAAL STANZA

He, who is wearing the handsome necklaces of rubies and diamonds; whose large-sized elephant is wearing very cleanly the golden chain; O king! the warriors mounting the elephant is named *daridra* (lethargy); who will be able to fight with him in the war? —202

He, who is wearing the garments of brocade and is riding on the horse, his beauty is eternal; he has the canopy of *dharma* on his head and is famous for the tradition and honour of his clan; the name of this warrior is *shanka* (doubt) and he is the chief of all the warriors. —203

This rider of the brown horse is the unfailing and complete warrior; he has assumed powerful form and his indestructible body is like doomsday; this warrior named *tushti* (gratification) us known by all people; there is no such *viveka* (knowledge), who will not be sorrowful on its dearth. —204

BHUJANG PRAYAAT STANZA

He, whose black horses and chariots are decorated, he is known as the great unconquerable warrior; this warrior is named *asantushta* (dissatisfaction), from whom all the three worlds, remain fearful. —205

Riding on a restless horse and wearing aigrette on his head, with his canopy of victory over his head, he causes the moon to feel shy, this great warrior named *anaash* (imperishable) looks splendid; he is a very great sovereign and very powerful. —206

Seeing the chariot of white horses, Indra also gets wonder-struck; the name of that persistent warrior is *hinsa* (violence) and that great warrior is known as unconquerable in all the worlds. —207

Here are pretty horses like sandal, seeing whom the horses of Indra feel shy; this great warrior is *kumantra* (bad counsel), who has conquered the warriors at all places in water and on plain. —208

The pigeon-shaped warrior, riding on a restless horse and a unique wearer of the armour of leather, with banner tied up, this is the warrior named *alajja* (shamelessness); he is a powerful one and his anger is dreadful. —209

Wearing dirty clothes like lazy persons, with torn banner, the great rioter, this great warrior is known by the name of *chori* (theft); seeing his glory, the dog feels shy. —210

Wearing all the torn clothes, having tied deceit on his head, half-burnt, sitting on a large-sized male buffalo, this large-sized one is the great hero *vyabhichar* (bad conduct)? —211

The warrior with complete black body and white head, he, with whose chariot the asses are yoked instead of horses, whose banner is black and arms are extremely powerful, he seems to be waving like the tank of blood. —212

The name of this great warrior is *daridra* (lethargy) he is wearing the armour of leather and has caught an axe in his hand; he is extremely angry warrior and the awful smoke is emanating from his nose. —213

ROOAAL STANZA

Vishwasghaat (deception) and *kritghanta* (ungratefulness) are also two horrible warriors, who are the killers of the brave enemies and the army; who is such a special individual, who does not fear them; seeing their unique form, the warriors, getting dejected, run away. —214

Mittar-dosh (blaming of friend) and *raaj-dosh* (blaming of the administration), both are brothers; both belong to the same family and both have the same mother; adopting the Kshatriya discipline, when these warriors will go for war, then which warrior will be able to keep patience before them? —215

Irsha (jealousy) and *uchchhatan* (indifference), both of them are warriors; they are pleased on seeing the heavenly damsels and flee; they conquer all the enemies and no fighter stays in front of them; no one can use his weapons in front of them and the warriors pressing straws within their teeth, run away. —216

Ghaat (ambush) and *vashikaran* (control) are also great warriors; their actions are hard-hearted; they have axes in their hands and their teeth are terrible; their brilliance is like lightning, their body is imperishable and their figures are horrible; which being or which great creature they have not conquered? —217

Vipada (adversity) and *jhooth* (falsehood) are like the axe for the warrior clan; they are pretty in form, sturdy in body and have infinite brilliance; they are long in stature, without clothes and have powerful limbs, they are tyrannical and lethargic and are ever ready to discharge their arrows from the seven sides. —218

When the warriors named *viyoga* (separation) and *aparaadh* (guilt) will get infuriated, then who will be able to stay before them? All will run away; your warriors will hold their spikes, arrows, lances etc., but before these cruel persons they will get ashamed and run away. —219

Like the blazing sun, when the war will be fought in full fury, then which warrior will keep patience? all of them will flee like a dog; all of them will run away leaving their arms, weapons and horses and your warriors breaking their armours will flee immediately. —220

O king! the name of this warrior is *aalas* (idleness) who has black body and black eyes; he is cruel and dreadful and is wearing the torn clothes with seven twists; which warrior will be able to kill him with the blows of his weapons and arms? —221

TOTAK STANZA

The warrior who will roar in fury, like the rushing clouds, holding his sword, his name is *khed* (regret), O king! consider him extremely powerful. —222

The name of that mighty warrior is *kutriya* (evil woman); she is dreadful like the flames of fire, has white sword, pure glory with rows of white teeth; and who is full of pleasure. —223

He, who is extremely ugly and has a black body, and seeing whom, the ignorance is produced, the name of that mighty warrior is *galaani* (hatred); he is a great fighter and with his persistence causes the defeat of others. —224

His limbs are of extremely pretty colour and he has the power to agonise hardest tribulations; this warrior has never become impatient and all the gods and goddesses recognise him quite nicely. —225

When all these warriors will assume their power, then they will ride their horses and wander; who is your fighter, who will be able to keep patience in front of them? these powerful ones will abduct the glory of all. —226

DOHIRA

O king! in this way, *aviveka* will assume the bodies of various warriors and no warrior of *viveka* will stay in front of him. —227

End of "The Description of the Dialogue of Parasnath and Matsyendra, Arrival of the King Aviveka and the Description of His Warriors" in Bachittar Natak.

Now begins the Description of the Army of King Viveka

CHHAPPAI STANZA

The way in which the army of the king *aviveka* has been described, we have known all his warriors with their name, place, garment, chariot etc., the way in which their arms, weapons, bows and banners have been described; in the same way, O great sage! kindly describe your views about *viveka* and present a complete narration about him; O great sage! give views your about the beauty and impact of *viveka.* —1-228

The sage made a great effort and recited many mantras; he performed practices of several kinds of *tantras* and *yantras*; becoming extremely pure, he spoke again and the way in which he had described *aviveka* alongwith his army, he also narrated in the same way about the king *viveka*; the gods, demons, Agni, Wind, Surya, and Chandra, all were wonder-struck; even Yakshas and Gandharvas were also immersed in astonishment thinking how the light of *viveka* will destroy the darkness of *aviveka.* —2-229

Seeing the one with white canopy, white chariot and white horses and holding white weapons, the gods and men flee in illusion; the god Chandra is astonished and the god Surya, seeing his glory is also wavering; O king! this beauty belongs to *viveka*, who may be considered extremely powerful; the sages and kings pray before him in all the three worlds. —3-230

He, on whom the fly whisk is swinging from all the four sides and seeing whom, the swans of Mansarovar feel shy; he is extremely pure, glorious and beautiful; he allures the mind of all the gods, men, Nagas, Indra, Yakshas, Kinnars, etc., the day on which *viveka* of such beauty will be ready to discharge his arrow, he will not discharge it on anyone else except *aviveka.* —4-231

He is extremely powerful, viceless, lustrous and incommensurably strong; he is extremely glorious warrior and his drum sounds at all the places including water and plain; his chariot moves with the speed of wind and seeing his speed, even the lightning feels shy in its mind; hearing him thundering violently, the clouds of all the four directions flee in confusion; he is considered unconquerable, fearless and a superb warrior is water and on plain; this invincible and mighty one is named "endurance" by the world. —5-232

The *dharma*-incarnate *"*endurance*"* is extremely powerful in most difficult times; he is like Elysian tree (*kalpavriksha*) and chops the evil modifications with his sword; he is extremely glorious, brilliant like the fire, he blazes all in the war with his speech, he does not care even for Brahmastra and Shivastra; when this warrior named *suvriti* (good modification) will strike his arms and weapons in the war, who else will be able to fight with him except *kuvriti* (evil modification). —6-233

This Glorious one of indestructible body and brilliance, completely strong like fire and driving his chariot with the speed of wind, all the beings in water and on plain know him; he is a skilful archer, but because of his fasting all his limbs are weak; all the men and women know him by the name of *sanjamveer* (disciplined warrior); when, holding his bow and arrows, he will thunder in his superb form, then none can withhold him except *kuvriti.* —7-234

He is a mighty warrior named *nem* (principle) his chariot is drawn by comely and restless horses; he is extremely skilful, soft-spoken and allures the mind like lyre; he is supremely glorious and is the destroyer of enemies of all the world; his sword is indestructible and he proves to be very strong in severe wars; He is said to be fearless, indestructible, the Lore of consciousness, viceless and unconquerable. —8-235

He is a warrior of infinite glory, fearless and eternal; his chariot is volatile and lustrous like lightening; seeing him, the enemies, getting fearful, run away from war-arena; looking at him, the warriors forsake their patience and the warriors cannot discharge arrows persistently; this powerful hero is known by the name of *vijnan* (science); in the country of *ajnan* (ignorance), the people fear him in every home. —9-236

He blazes like fires, sounds like the dreadful tabor and roars like the thundering clouds; holding his lance, he springs and strikes his blow on the enemy; seeing him, all the gods and demons hail him; the day on which this warrior named *snan* (bath) will thunder taking his bow in his hand, on that day, none else will be able to obstruct him except *malina* (uncleanliness). —10-237

The first warrior is *nivratti* (free) and the second warrior is *bhavana* (emotion), who are extremely powerful, indestructible and invincible; when these warriors, holding their weapons, will thunder in the battlefield, seeing them there the fighters will run away; those warriors will tremble like the yellow leaf and lose patience; in this way the day on which these mighty ones will begin fighting, then the fighters in the field will forsake their arms and weapons and no one will survive. —11-238

SANGEET CHHAPPAI STANZA

When the warriors will confront one another, the war-horns will be blown; the lances will break and the corpses will be scattered; the Bhairavas and ghosts will run and the adepts will see this spectacle; the Yakshas and Yoginis will hail the warriors; when the warrior named *sanjam* (restraint) will thunder in fury, then he will not be opposed by anyone else except *durmat* (evil intellect). —12-239

When this hailing warrior *yoga* (union) will shoot in fury, then the swords will create sensation and there will be loot and destruction; when he will hold the weapons and wear armour, on the same day all the enemies will flee away, without staying for a moment; with yellow faces they will run away on that day, the day on which he, the unconquerable warrior will throw his glances on all. —13-240

When the five evils, getting enraged and angry, will stand firmly in the field, then all will run away forsaking their arms and weapons like the leaves flying away before the wind; when the warriors will cause their running horses to dance, then all the good modifications, forgetting themselves, will experience their downfall. —14-241

CHHAPPAI STANZA

The pretty fly whisks are swinging and the beauty of this hero is fascinating; his white garments, white horses and white weapons look splendid; he is extremely immaculate, viceless, invariable, indivisible and invincible warrior, whose glory is infinite and who is unconquerable and never deceivable, O king! on the day, when holding his arms and weapons, he will thunder, then no one will be able to stay before him and even obstruct him. —15-242

Vidya (learning) and *lajja* (modesty) are also extremely glorious; they are large-bodied, powerful and indestructible; their glory is extremely strong and indivisible; they are mighty ones, long-armed and broad-shouldered like a bull; in this way, the day on which these two warriors, they will sound their trumpet, then all the kings, forsaking their modesty will run away and none of them will confront them. —16-243

NARAAJ STANZA

There is one warrior named *sanjog* (coherence), who is considered glorious in every home; he is called unpunishable, invincible and fearless; what description be given about him? —17-244

There is another powerful warrior seen in this sphere of stars; his name is *sukrit* (good deed) and he is considered unconquerable; when he comes out thundering bedecked with his weapons and mounted on his chariot, then he is supremely glorious like the sun. —18-245

Holding his special arrow, sword etc., when this warrior named *amoha* (detachment) will thunder, and when he will be accompanied by the second thundering warrior *alobha*, then infinite forces of the riders of chariots, elephants and horses will run away. —19-246

You may see many warriors lustrous and unpunishable like the sun, who may be persistent ones, worshippers, ascetics and truthful ones; but this unconquerable and pure-limbed warrior is *akaam* (desireless). —20-247

When this warrior named *akrodh* (peaceful) will be there in the battlefield in his fury, then all the fighters, forgetting their modesty, will run away; he is the same warrior, whose body is indivisible, whose form is powerful and who is modest. —21-248

When this ego-less warrior of the Supreme Essence will thunder, he will especially destroy the army and will oppose many fighters, many warriors getting together, taking their unfailing weapons will encounter him in great fury and many warriors, the bows and the dreadful armours will break up. —22-249

All the warrior will emotionally get enraged, will fall upon the enemy and look magnificent like many suns, the warriors will join hands to destroy the forces of the enemies; they will break up the forces constituting the tyrannical fighters. —23-250

The warriors after stepping back will strike their lances and enduring the anguish of many wounds, they will kill innumerable forces; the sword flashing like lightning will create sensation amongst warriors and will chop and throw away their limbs. —24-251

Turning like lions, the warriors will strike lances and will churn the army of the chief generals; the warriors mutually moving away at a distance, will come to fight with the enemy's forces in such a way that the gods, demons, Yakshas, Kinnars, etc., will not recognise them. —25-252

Riding enthusiastically on horses, the warriors will throw the pike immediately and will chop down the infinitely glorious warriors; O king! the warrior named *prem* (love) is a significant fighter, whose greatness is known in all the three worlds. —26-253

NARAAJ STANZA

This warrior of sun-like unique beauty, the killer of enemies, is known by the name of *sanjog* (coherence); there is also another warrior named *shanti* (peace), whom all the people recognise as glorious and powerful. —27-254

This warrior of indivisible and powerful beauty looks highly infuriated like a lion; his name is *supaath* (good religious study); both Surya and Chandra are a witness to it that he never runs away from war. —28-255

He has one disciple,who is known by the name *sukaran* (good action) and is considered a warrior of indestructible brilliance in the whole universe; when that warrior in his fury, thundering like the lion and clouds, will fall upon the enemy, then the dreadful musical instruments will be played and many weapons will strike the blows. —29-256

There is another warrior *suyaag* (good *yajna*), the second is *prabodh* (knowledge) and the third warrior is *daan* (charity), who is indivisible and persistent; there is another warrior named *suniyam* (good principle), who has conquered the whole world; the whole universe and the sun are its witnesses. —30-257

There is another warrior *susatya* (truth) and another one is *santokh* (contentment); the third one is *tapasya* (austerity), who has subjugated all the ten directions; another glorious warrior is *japa* (repetition of the name), who after conquering many wars has assumed detachment. —31-258

CHHAPPAI STANZA

An extremely powerful and potent warrior is named *niyam* (principle) the second warrior is *prem* (love), third one is *sanjam* (restraint) and the fourth one is *dhaira* (patience); the fifth one is *pranayama* (regulation of breath) and the sixth one is called *dhyan* (meditation); this great warrior is considered extremely truthful and glorious, he is also known by the name *dharma* (duty) by the gods, demons, Nagas, and Gandharvas. —32-259

Shubh acharan (good character) is considered the second warrior; the third warrior is *vikram* (the brave) and the fourth one is mighty *buddhi* (intellect); the fifth one is *anuraktata* (loving) and the sixth warrior is *samadhi* (contemplation); *uddam* (effort), *upkaar* (benevolence), etc., are also unconquerable, invincible and ineffacable; seeing them, the enemies forsake their seat and run away, while deviating from their position; the glory of these mighty warriors is spread all over the earth. —33-260

TOMAR STANZA

There is a warrior named *suvichar* (good thought), who has many qualities; there is another warrior named *sanjog* (coherence), who had even conquered Shiva. —34-261

There is one warrior named *homa* (sacrifice), who has made the enemies impatient; another one is *pooja* (worship), who is unequalled in courage by anyone. —35-262

The chief of all the warriors is *anurakt*; in the same way, there is none like *virakt* (unattached). —36-263

Seeing *satsang* (good company) and *bala* (power), the enthusiasm for fighting is increased and in the same way, the warrior named *saneh* (love) is terribly powerful. —37-264

There are also *har-bhakti* (devotion for the Lord) and *preet* (love), with whose light, the whole world is enlightened; the path of yoga of Dutt is also superb and is considered superior at all the places. —38-265

Seeing the war, *krodh* (anger) and *prabodh* (knowledge), in their fury, sounding their trumpets, marched for attack after decorating their forces. —39-266

DOHIRA

In this way, arranging their forces and sounding their trumpets, the attack was made; the way, in which the war was fought, I present its description. —40-267

SHRI-BHAGVATI STANZA

The arms arose, the warriors fought; the trumpets and other musical instruments were played. —41-268

The lances with tassels were lustrous like fire-flames; the warriors taking them began to fight with one another and there was lamentation. —42-269

The elephants trumpeted, the musical instruments were played; the warriors fought and the armours were torn. —43-270

The tabors were played; the Bhairavas wandered in the battlefield; and the warriors saturated with blood fell in the fighting. —44-271

Decorated with arms and weapons, the warriors like Chamunda came to the war-arena. —45-272

The warriors were decorated and the trumpets were sounded; the fighters were enraged like fire and they were not even slightly in senses. —46-273

The warriors were pleased in the war like the fish in water; they were striking blows with their arms and weapons, desirous of getting victorious. —47-274

The bows are infuriated; the warriors are looking splendid and they are destroying the army. —48-275

The goddess Kali is laughing, the Bhairavas are thundering and holding their vessels in the hands, the Yoginis have gathered together for drinking blood. —49-276

The goddess is resplendent and the Goddess Kali is shouting, the Bhairavas are thundering and are sounding their tabors. —50-277

There is shower of weapons and the dreadful arms are crackling; the arms of the demons are being discharged from one side and the arms of gods are being used form the other side. —51-278

The Shailastras, Pavanastras and Meghastras are being showered and the fire-arms are crackling. —52-279

The Hanastras, Kakastras and Meghastras are being showered and the Shukrastras are crackling. —53-280

The warriors are bedecked, the Vyomastras are thundering; the Yakshastras are being discharged and the Kinnarastras are getting exhausted. —54-281

The Gandharvastras are being discharged and the Narastras are also being used; the eyes of all the warriors are restless and all are uttering "I". —55-282

The warriors saturated with blood have fallen in the war-arena and with the sounds of arms and weapons, the warriors are also thundering. —56-283

The groups of the red-eyed heavenly damsels are roaming in the sky for the warriors. —57-284

The horses in flocks are roaming hither and thither and the warriors in their anger, are segmenting them. —58-285

The meditation of the great *sannyasi* Shiva has been broken and even he is listening to the thundering of Gandharvas and the playing of the musical instruments. —59-286

The voice of the shower of Papastras (the sinful arms) and the crackling of Dharmastras (the arms of *dharma*) is being heard; Arogyastras (the health arms) and Bhogyastras (the pleasure arms) are also being discharged. —60-287

Vivadastras (arms of dispute) and Virodhastras (arms of opposition), Kumantrastras (arms of bad spells) and Sumantrastras (arms of auspicious spells) were shot and then burst. —61-288

Kamastras (arms of lust), Krodhastras (the arms of anger) and Virodhastras (arms of opposition) were showered and Vimohastras (arms of detachment) crackled. —62-289

Charitrastras (arms of conduct) were shot, the Mohastras (the arms of attachment) collided, the Trasastras (the arms of fear) rained and Krodhastras (arms of anger) crackled. —63-290

CHAUPAI STANZA

In this way, many warriors of king *viveka* were given a jerk and they left their arms and weapons; then the king himself moved and many types of musical instruments were played. —64-291

The trumpets sounded from both the sides and there were thundering noises; the rain of arrows spread on the whole sky and the ghosts and fiends also got entangled. —65-292

There was steady rain of iron from the sky and there was testing of the great warriors alongwith it; the innumerable warriors gathered together and get contracted; there was dreadful mist on all the four sides. —66-293

CHAUPAI

The king *viveka*, getting enraged gave orders to his whole army; all those warriors who arrayed themselves in an army rushed forward, the poet now tells their names. —67-294

The warriors wearing helmets on their heads and armours on their bodies and bedecked with various kinds of arms and weapons, marched for fighting; the water of the streams dried up in fear. —68-295

DOHIRA

The deadly musical instruments were played from both the directions and the trumpets thundered; the warriors fighting on the strength of both their arms, rushed forward with the zeal for fighting in their mind. —69-296

BHUJANG PRAYAAT STANZA

The warriors thundered in the battlefield and the kettledrums and conches etc., sounded there; there was terrible uproar of the warriors; the arms and weapons were struck and the ghosts and fiends danced. —70-297

Holding the sword, the prominent warriors were fragmented and the high-speed horses ran before the Baitals in the battlefield; the warhorns were blown and the warriors thundered; the horses danced and the mighty warriors struck their blows, while turning over. —71-298

The horses neighed and the bodies of the mighty warriors writhed; then there was clattering of the arms and weapons and the adepts and yogis, getting intoxicated began to dance with the tune of the weapons. —72-299

The dreadful goddesses Kali and Kamakhya shrieked violently and the warriors throwing fire-arms and the Baitals and vultures raised terrible shouts; the sixty-four Yoginis wearing rosaries saturated with blood enthusiastically threw the flames of yoga. —73-300

The sharp knives were thrown in the field, which caused the galloping horses to become furious and the blood of the warriors oozed out and flowed; the horses of good races looked splendid and the Kandhari, Samundari and other types of horses also wandered. —74-301

The speedy horses of Kutch State were running and the horses of Arabia, while running looked like the mounts flying with wings, the dust which arose, covered the sky like this and there was so much mist that the night seemed to have fallen . —75-302

From one side, the followers of Dutt ran and from the second side other people; all the atmosphere became dusty and the chopped corpses fell; the vows of the great vows-observing warriors broke and they enthusiastically mounted on the horses of Tattar and began to dance. —76-303

The dust from the hoofs of the horses covered the chariot of the sun and it deviated from its path and was not seen on the earth; there was a great stampede and the arms and weapons, swords, spears, daggers, etc., were struck. —77-304

Holding his arrow, Dutt discharged it on others and without seeing, the whole army ran away; only one warrior conquered all, many warriors fled; the feet of the warriors were uprooted like the uprooting of the old *palaash* trees by the wind. —78-305

Getting enraged in the war, *lobha* (greed) caused his horse to run; whosoever ran away from him, was saved, he, who stood there, was killed with a jerk; the warrior named *alobha* (non-greed), seeing him, returned and *lobha* discharged so many arrows, which spread over the sky. —79-306

He attacked with ten arrows on the warrior named *dhairya* (patience) and discharged sixty arrows on, making *sanjam* (restraint) as his target; he pierced limbs of *nem* (principle) with his nine arrows and with twenty arrows, he attacked the mighty warrior *vijnan* (science). —80-307

He attacked *pavitrata* (purity) with twenty-five arrows and *archana* (adoration) with eighty arrows, whose limbs were chopped by him; he destroyed the complete *pooja* (worship) with eighty-five arrows; he beat *lajja* (modesty) with his big staff. —81-308

Eighty-two arrows were discharged on *vidya* and thirty-three on *tapasya*; the limbs of *keerti* were pierced with innumerable arrows; the warriors like *alobh* etc., were dealt with nicely. —82-309

He pierced *nir-ahamkara* (egolessness) with eighty arrows and also touched with his arms the waist of *Param Tattva* etc., the limbs of *karuna* (mercy) were cast down with many arrows and nearly one hundred arrows were discharged on the limbs of *shiksha* (learning). —83-310

DOHIRA

Then the warrior named *daan*, taking the arrow of *jnan* (knowledge) in his hand, performed worship and gave offerings, charming it with *dhyan* (attention), he discharged it on that youngman. —84-311

BHUJANG PRAYAAT STANZA

The warrior named *daan* (charity) sprang up in the war-arena, who was the store of arms, weapons and garments; taking ten arrows, he discharged them on the waist-area of *lobha*; he seemed to be swimming in the seven oceans of *krodh*. —85-312

With nine arrows, he pierced the warrior named *anyaya* (injustice) and the warrior named *avarat* was pierced with three arrows; with seven arrows, he wounded the warrior named *krodh* (anger); in this way *brahma-jnan* (knowledge of God) or *dharma* was patiently established. —86-313

Several arrows were discharged at *kalah* (conflict), making him the target and with many arrows the warriors of *vair* (enmity) were killed; many arrows struck the limbs of *aalas* (laziness) and all these warriors fled towards hell. —87-314

With one arrow the limb of *asheel* was pierced and the second arrow was very nicely inflicted on *kutistata*; the comely horses of *abhiman* (ego) were killed and also destroyed the fighters of *anarth*, etc. —88-315

Pipasa (thirst), *kshudha* (hunger), *aalas* (laziness), etc., ran away and knowing the enragement of *daiva* (divinity), *lobha* (greed) also ran away; the destroyer of *aniyam* (indiscipline), *niyam* (principle) also became enraged and that detached one without greed assumed Yogastras (the arms of yoga). —89-316

The head of *kapat* (deception) was broken and he was killed and the dreadful warriors like *rosh* (anger), *moha* (attachment), *kaam* (lust), etc., were also killed in great fury, he shot an arrow on *krodh* (anger) and in this way, the Lord in anger destroyed all the sufferings. —90-317

ROOAAL STANZA

Droha (malice) and *ahamkara* (ego) were also killed with a thousand arrows; no attention was paid, not even slightly, to *daridrata* (lethargy) and *mora* (*moha*); *ashoch* (impurity) and *kumantrana* (bad counsel) were destroyed with many arrows and *kalank* (blemish) was fearlessly pierced with thousands of arrows. —91-318

Kritaghnata (ungratefulness), *vishwasghat* (breach of trust) and *mittayaghaat* (unfriendliness) were also killed; *brahma-dosh* and *raaj-dosh* were finished with Brahmastra (the arm of Brahma); *uchchhatan*, *maaran* and *vashikaran* (controlled), etc., were killed with arrows; *vishaad* (hatred), though considered old one, was not let off. —92-319

The charioteers, horses and the masters of elephants ran away in fear; the great chariot-owners, forsaking their shame, fled away; how should I describe this impossible and dreadful war as to how it was fought? If the same is described hundreds or thousand of times, even then the end of its greatness cannot be known. —93-320

Kalank (blemish), *vibharam* (illusion) and *kritaghnata* (ungratefulness), etc., were killed; no attention was paid, even slightly, to *vishaad*, *vipda*, etc., after killing *mittar-dosh*, *raaj-dosh*, *irsha*, etc., *uchchhatan* (dissatisfaction) and *vishaad* (contention) were driven out of the battlefield. —94-321

Galani (hatred) was pierced with many arrows; *anarth* (injustice) was pierced with a thousand arrows with full power; *kuchaal* (wrong behaviour) was attacked with thousand of fine arrows; *kasht* (distress) and *kutriya* (crooked) were caused to run away. —95-322

CHHAPPAI STANZA

Tapasya inflicted seventy arrows of *atap*; *sheel* was inflicted with ninety arrows; *jaap* struck a thousand arrows to *ajaap* (non-recitation), *kumat* (bad advice) was pierced with twenty arrows and *kukaram* with thirty arrows; ten arrows were shot at *daridrata* (poverty) and *kaam* (lust) was pierced with many arrows; the warrior *aviveka* killed the warrior *virodh* in the war-arena; *sanjam* said, while taking up sword in his hand and getting infuriated in the battlefield. —96-323

Even if the sun rises in the west or the clouds begin to come from the North; if the Meru mountain flies and all the water of the ocean is dried up; even if the teeth of Kal are bent and the hood of Sheshanaga is overturned; even if the Ganges flows contrarily and Harishchandra may forsake the path of truth; even if the world is upturned and the earth stabilised on the back of the bull may burst while sinking, but O king *aviveka*, the heroic discipline of *viveka* will not step back even then. —97-324

I am dumb one, speak with your grace, I am a sacrifice to you and under your refuge.

BHUJANG PRAYAAT STANZA

The great warrior *sanjam* got infuriated; he was proud and viceless; taking up his innumerable arms, he attacked *anarth* and pierced the limbs of *anadat*. —98-325

I speak with your power; there was such a war, to what extent I should describe it? If I speak with thousands of tongues, even then I cannot know the end; the war continued for the years of ten lakh ages and innumerable warriors died. —99-326

I utter with your power; there was blind and rash destruction in war; the sixty-four Yoginis and the fiends danced; the dreadful Kamakhya like Kali danced and the Dakinis (vampires) belched like flames. —100-327

THY POWER

There was terrible war and no one retraced his steps; there were many great warriors and sovereigns there; this war continued in all the worlds and then warriors were not finished even in this dreadful war. —101-328

DOHIRA THY POWER

In that fierce fight the great warriors were chopped quickly; no warrior ran and retraced his steps and this war did not end. —102-329

CHAUPAI THY POWER

The war continued from both sides for twenty lakh ages, but no one was defeated; then the king got agitated and came to Matsyendra. —103-330

(The king said), "O superb sage! instruct me; both of them are great warriors; their opposition does not end and with the desire to get release from them, the whole world is going to end." —104-331

THY POWER

The whole world fought and fell on trying to kill them, but it could not know their end; these dreadful warriors are greatly persistent, greatly heroic and greatly terrible. —105-332

Hearing this Matsyendra remained silent and Parasnath etc., all of them said their things to him; there then occurred a miracle astonishing all and on the same day Charpatnath appeared. —106-333

End of "The Description of the Appearance of Charpatnath" in Bachittar Natak.

Now begins the Description of the Praise of Primal *Purusha*

CHAUPAI

"O king! listen, I speak to you a thing of knowledge; you should not consider both as one; these viceless persons are great archers and brave fighters. —107-334

When Primal *Purusha*, the Lord reflected within Himself and visualised His own form Himself, He uttered the word *Omkara*, because of which the earth, the sky and the whole world was created. —108-335

THY POWER

He created truth from the right side and made falsehood on the left; on taking birth both these warriors began to fight and since that time, they are opposing each other in the world. —109-336

If the span of life is increased by a thousand years, if the thousands of tongues are obtained and if the reflection is made for thousands of years, even then, O Lord! the limits of your form cannot be known. —110-337

The dumb speaks by Thy Power; many sages like Vyas, Parashar, Shringi, etc., have mentioned it; a Brahma of thousands of faces has been seen, but all of them could not know Thy limits. —111-338

DOHIRA THY POWER

The mighty ocean, many heroes, sages, Gandharvas, Mahants, etc., have been feeling agitated since crores of *kalpas* (ages), but all of them could not know Thy limits. —112-339

BHUJANG PRAYAAT STANZA I SPEAK BY THY POWER

"O lion-like king! whatever I am saying to you, listen to it attentively and do not oppose it; that Primal *Purusha* Lord, is without beginning, unconquerable, without secret, uncombustible and without form. —113-340

He is without Name and place; He is indestructible, without beginning, unconquerable, fearless and without hatred; He is infinite master of the universe and the most Ancient One; He is present, future and past. —114-341

He has conquered in this world all the yogis, the hermits with matted locks, performers of *yajnas*, the water-dwellers and Nishachars, celibates, yogis, the powerful warriors, wearers of fire-flames around their necks and the Chhattarpals of mountains have been kept under His subordination. — 115-342

Consider all the *yantras* and *mantras* as false and consider all those religions as hollow, which are deluded by the learning of *tantras*; without having hopes on that One Lord, you will be disappointed from all others sides; without the One Name of the Lord, nothing else will be of any use. —116-343

THY POWER

If the powers are realised through *mantras* and *yantras*, then no one will wander from door to door; remove your attention from all other sides, assuming only one hope in the mind and without the one action of the meditation on the Lord, consider all else as illusion. —117-344

When the king heard these words of the yogi, he became fearful in his mind like the oscillation of water; he forsook all the hopes and despairs from his mind and uttered these words to that great yogi. —118-345

RASAAVAL STANZA THY POWER

"O great sage! you have been bestowed with all the powers; I request you to guide me." —119-346

The warriors of both the sides, persistent and enraged, ever remembering the Lord and destroyers of others uptil ocean. —120-347

They are the ones who resist, who fight persistently, who are severe and cruel and are the smashers of the enemies. —121-348

CHAUPAI THY POWER

If I cannot conquer them, I shall burn myself on the funeral pyre; O sage! I could not conquer them; my strength and courage have weakened. —122-349

Thinking in this way in his mind, the king apparently addressed all; "I am a very great king and I have conquered the whole world." —123-350

He, who has told me to conquer both these warriors *viveka* and *aviveka*, he has agitated me and driven my life to deception; both of them are mighty warriors; the whole world is conquered, on conquering them. —124-351

Now they will not go away from me, O sage! describe them to me with clarity; now I prepare my own funeral pyre within your view, and sit within the fire-flames. —125-352

After preparing the funeral pure, he took bath and wore the garments of deep orange colour on his body; many people forbade him and even fell at his feet. —126-353

Giving in charity various types of ornaments and garments, the king prepared a seat within the pyre; he burnt his body with various kinds of fires, but the flames became cold instead of burning him. —127-354

TOMAR STANZA

Getting infuriated, Parasnath burnt the fire in his hand, which was dreadful in sight, but became cold there. —128-355

Then he got emerged the yoga-fire, which was burning dreadfully; he killed himself with that fire and the people of the city continued to see that great king. —129-356

Then with many grass-blades, the faggots alongwith *ghee* (clarified butter), the flames of fire arose, in which the king was burnt and his body was reduced to ashes. —130-357

That pyre continued to burn for several years, when the body of the king was reduced to ashes and he abandoned the attachment of wealth and place. —131-358

End of "The Description of the Praise of Primal *Purusha*" in Bachittar Natak.

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HYMNS OF THE TENTH GURU

The Lord is one and the Victory is of the Lord

RAMKALI OF THE TENTH KING

O mind! the asceticism be practised in this way consider your house as the forest and remain unattached within yourself.

Consider continence as the matted hair, yoga as the ablution and daily observances as your nail, consider the knowledge as the preceptor giving lessons to you and apply the Name of the Lord as ashes. —1

Eat less and sleep less, cherish mercy and forgiveness, practise gentleness and contentment and remain free from three modes. —2

Keep your mind unattached from lust, anger, greed, insistence and infatuation, Then you will visualise the Supreme Essence and realise the supreme *Purusha*. —3-I

RAMKALI OF THE TENTH KING

O mind! the yoga be practised in this way; consider the Truth as the horn, sincerity the necklace and meditation as ashes to be applied to your body.

Make self-control your lyre and the prop of the Name as your alms, then the supreme Essence will be played like the main string creating savoury divine music. —1

The wave of colourful tune will arise, manifesting the song of knowledge, The gods, demons and sages would be amazed enjoying their ride in heavenly chariots. —2

While instructing the self in the garb of self-restraint and reciting God's name inwardly, the body will always remain like gold and become immortal. —3-II

RAMKALI OF THE TENTH KING

O man! fall at the feet of the supreme *Purusha;* why are you sleeping in worldly attachment, awake sometimes and be vigilant?

O animal! why do you preach to others, when you are quite ignorant? Why are you gathering the sins? Forsake sometimes the poisonous enjoyment. —1

Consider these actions as illusions and devote yourself to righteous actions, absorb yourself in the remembrance of the Name of the Lord and abandon and run away from sins. —2

So that the sorrows and sins do not afflict you and you may escape the trap of death, if you want to enjoy all the comforts, then absorb yourself in the Love of the Lord. —3-III

RAGA SORATHA OF THE TENTH KING

O Lord! You alone can protect my honour, O blue-throated Lord of men! O the Lord of forests wearing blue vests!

O supreme *Purusha*! supreme *Ishwara*! Master of all! Holiest divinity! living on air, O the Lord of Lakshmi; the greatest light! The destroyer of the demons Madhu; and the bestower of salvation. —1

O the Lord without evil, without decay, without sleep, without poison and the saviour from hell! O the ocean of mercy! The seer of all times! And the destroyer of evil actions! —2

O the wielder of bow! The patient! The prop of earth! The Lord without evil! And wielder of the sword! I am unwise, I take refuge at Thy Feet, catch hold of my hand and save me. —3-IV

RAGA KALYAN OF THE TENTH KING

Do not accept anyone else except God as the creator of the universe He, the unborn, unconquerable and immortal, was in the beginning, consider Him as supreme *Ishwara*.

What then, if on coming into the world, one killed about ten demons, and displayed several phenomena to all and caused others to call Him Brahman (God). —1

How can He be called God, the destroyer, the creator, the almighty and eternal, who could not save himself from the wound-causing sword of mighty Death. —2

O fool! listen, how can he cause you to cause the dreadful ocean of *samsara* (world), when he himself is drowned in great ocean? You can escape the trap of death only when you catch hold of the prop of the world and take refuge in Him. —3-V

KHYAL OF THE TENTH KING

Convey to the dear friend the condition of the disciple, without Thee, the taking over of quilt is like disease and living in the house is like living with serpents, the flask is like the spike, the cup is like a dagger and (the separation) is like enduring the chopper of the butchers, the pallet of the beloved friend is most pleasing and the worldly pleasures are like furnace. VI

TILANG KAFI OF THE TENTH KING

The supreme destroyer is alone the creator, He is in the beginning and in the end, He is the infinite entity, the creator and the destroyer.

The calumny and priase are equal to Him and He has no friend, no foe, of what crucial necessity He became the charioteer? —1

He, the giver of salvation, has no father, no mother, no son and no grandson, O what necessity He caused others to call Him the son of Devaki? —2

He, who has created gods, demons, directions and the whole expanse, on what analogy should He be called Murar? —3-VII

RAGA BILAWAL OF THE TENTH KING

How can He be said to come in human form? The Siddha (adept) in deep meditation became tired of the discipline on not seeing Him in any way.

Narad, Vyas, Parashar, Dhruva all meditated on Him, The Vedas and Puranas became tired and forsook insistence, since He could not be visualised. —1

By demons, gods, ghosts, spirits, He was called indescribable, He was considered the finest of the fine and the biggest of the big. —2

He, the one, created the earth, heaven and the nether-world and was called "Many," That man is saved form the noose of death, who takes refuge in the Lord. —3-VIII

RAGA DEVGANDHARI OF THE TENTH KING

Do not recognise anyone except one, He is always the destroyer, the creator and the almighty; He the creator is omniscient.

Of what use is the worship of the stones with devotion and sincerity in various ways? The hand became tired of touching the stones, because no spiritual power accrued. —1

Rice, incense and lamps are offered, but the stones do not eat anything, O fool! where is the spiritual power in them, so that they may bless you with some boon. —2

Ponder in mind, speech and action; if they had any life, they could have given you something, none can get salvation in any way without taking refuge in One Lord. —3-IX

RAGA DEVGANDHARI OF THE TENTH KING

None can be saved without the name of the Lord, He, who controls all the fourteen worlds, how can you run away from Him?

You cannot be saved by repeating the name of Ram and Rahim, Brahma, Vishnu, Shiva, Sun and Moon all are subject to the power of death. —1

Vedas, Puranas and the Holy *Quran* and all religious systems proclaim Him as Indescribable, Indra, Sheshanaga and the supreme sages meditated on Him for ages, but could not visualise Him. —2

He, whose form and colour are not known, how can be called black? You can only be liberated from the noose of death, when you cling to his feet. —3-X

* * *

THIRTY-THREE SWAYYAS

The Lord is One and the Victory is of the Lord
The Utterance from the Holy mouth of the Tenth King

SWAYYA

He is the true Khạlsa (Sikh), who remembers the ever-awakened Light throughout night and day and does not bring anyone else in the mind; he practises his vow with whole-hearted affection and does not believe in even by oversight, the graves, Hindu monuments and monasteries; he does not recognise anyone else except One Lord, not even the bestowal of charities, performance of merciful acts, austerities and restraint on pilgrim stations; the perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa. —1

He is ever the truth-incarnate, pledged to truth, the primal one. Beginningless, unfathomable and unconquerable; He is comprehended through His qualities of charitableness, mercifulness, austerity, restraint, observances, kindliness and generosity; He is primal, blemishless, beginingless, maliceless, limitless, indiscriminate and fearless; He is the formless, markless Lord protector of the lowly and ever compassionate. —2

That Great Lord is primal, blemishless, guiseless, truth-incarnate and ever-effulgent light; the essence in absolute meditation is the destroyer of all and pervades in every heart; O Lord! Thou are the Primal, from the beginning of the ages; Thou pervadest everywhere in everyone; Thou art the protector of the lowly, merciful, graceful, primal, unborn and eternal. —3

Thou art the primal, guiseless, invincible and eternal Lord; the Vedas and the Semitic holy texts could not know Thy mystery; O protector of the lowly, O compassionate and treasure of mercy Lord! Thou art ever truth and pervaders in all; Seshanaga, Indra, Ganesh, Shiva and also the Shrutis (Vedas) could not know Thy mystery; O my foolish mind! why have you forgotten such a Lord? —4

That Lord is described as eternal, beginningless, blemishless, limitless, invincible and truth-incarnate; He is powerful, effulgent, known throughout the world; His mention has been made in various ways at the same place; O my poor mind! why do you not recognise that blemishless Lord? —5

O Lord! Thou art indestructible, beginningless, limitless and ever truth-incarnate and creator; Thou art the sustainer of all the beings living in water and on plain; the Vedas, *Quran*, Puranas together have mentioned many thoughts about you; but O Lord! there is none else like Thee in the whole universe; Thou art the supremely chaste Lord of this universe. —6

Thou art considered primal, unfathomable, invincible, indiscriminate, accountless, unconquerable and limitless; Thou art considered pervasive in the present, past and future; the gods, demons, Nagas, Narada and Sharda have been ever thinking of Thee as truth-incarnate; O protector of the lowly and the treasure of grace! Thy mystery could not be comprehended by the *Quran* and the Puranas. —7

O Truth-Incarnate Lord! Thou hast created the true modifications of Vedas and Katebs (Semitic texts); at all times, the gods, demons and mountains, past and present have also considered Thee truth-incarnate; Thou art primal, from the beginning of the ages and limitless, Who can be realised with profound insight in these worlds; O my mind! I cannot say as to from which significant individual I have heard the description of such a Lord? —8

The gods, demons, mountains, Nagas and adepts practised severe austerities; the Vedas, the Puranas and the *Quran*, all were tired of singing His praises, even then they could not recognise His mystery; the earth, sky, nether-world, directions and anti-directions are all pervaded by that Lord; the whole earth is filled with His grandeur; and O mind! what new thing you have done for me by eulogising Him? —9

The Vedas and Katebs could not comprehend His mystery and the adepts have been defeated in practising contemplation, various thoughts have been mentioned about God in Vedas, Shastras, Puranas and Smritis; that Lord God is primal, beginningless and unfathomable; stories are current about Him that He redeemed Dhruva, Prahlad and Ajaamil; by remembering His name even Ganika was saved and the support of His name is also with us. —10

All know that Lord as beginningless, unfathomable and adept-incarnate the Gandharvas, Yakshas, men, Nagas consider him on the earth, and all the four directions; all the worlds, directions anti-directions, gods, demons all worship Him; O ignorant mind! by following whom, you have forgotten that self-existent and omniscient Lord? —11

Someone has tied the stone-idol around his neck and some one has accepted Shiva as the Lord; someone considers the Lord within the temple or the mosque; someone calls him Ram or Krishna and someone believes in His incarnations, but my mind has forsaken all useless actions and has accepted only the One Creator. —12

If we consider Ram, the Lord as Unborn, then how did he take birth from the womb of Kaushalya? He, who is said to be the Kal (destroyer) of Kal (death), then why did he not become subjugated himself before Kal? If he is called the truth- incarnate, beyond enmity and opposition, then why did he become the charioteer of Arjuna? O mind! you only consider him the Lord God, whose mystery could not be known to anyone. —13

Krishna himself is considered the treasure of grace, then why did the hunter shot his arrow at him? He has been described as redeeming the clans of others, then he caused the destruction of his own clan; he is said to be unborn and beginningless, then how did he come into the womb of Devaki? He, who is considered without any father or mother, then why did he cause Vasudeva to be called his father? —14

Why do you consider Shiva or Brahma as the Lord? There is none amongst Ram, Krishna and Vishnu, who may be considered as the Lord of the universe by you; relinquishing the one Lord, you remember many gods and goddesses; in this way you prove Shukadeva, Parashar, etc., as liars; all the so-called religions are hollow; I only accept the One Lord as the Providence. —15

Someone tells Brahma as the Lord God and someone tells the same thing about Shiva; someone considers Vishnu as the hero of the universe and says that only on remembering him, all the sins will be destroyed; O fool! think about it a thousand times, all of them will leave you at the time of death, therefore you should only meditate on Him, Who is there in the present and Who will also be there in future. —16

He, Who created crores of Indras and Upendras and then destroyed them; He, Who created innumerable gods, demons, Sheshanagas, tortoises, birds, animals, etc., and for knowing whose mystery, Shiva and Brahma are performing austerities even till today, but could not know His end; He is such a Guru, Whose mystery could not be comprehended also by Vedas and Katebs and my Guru has told me the same thing. —17

You are deceiving people by wearing matted locks on the head, extending the nails in the hands and practising false trance; smearing the ashes on your face, you are wandering, while deceiving all the gods and goddesses; O yogi! you are wandering under the impact of greed and you have forgotten all the discipline of yoga; in this way your self-respect has been lost and no work could be accomplished; the Lord is not realised without true love. —18

O foolish mind! why are you absorbed in heresy? because you will destroy your self-respect through heresy; why are you deceiving the people on becoming a cheat? And in this way you are losing the merit both in this and the next world; you will not get a place, even very small one in the abode of the Lord; therefore O foolish creature! you may became careful even now, because by wearing a garb only, you will not be able to realise that accountless Lord. —19

Why do you worship stones? Because the Lord God is not within those stones; you may only worship Him, whose adoration destroys clusters of sins; with the remembrance of the Name of the Lord, the ties of all sufferings are removed; ever meditate on that Lord because the hollow religious retuals will not be bring any fruit. —20

The hollow religion became fruitless and O being! you have lost crores of years by worshipping the stones; you will not get power with the worship of stones, the strength and glory will only decrease; in this way, the time was lost uselessly and nothing was achieved and you are not ashamed; O foolish intellect; you have not remembered the Lord and have wasted your life in vain. —21

You may even perform the austerities for an age, but these stones will not fulfil your wishes and please you; they will not raise their hands and grant you the boon; they cannot be trusted, because in the time of any difficulty, they will not reach and save you, therefore O ignorant and persistent being! you may become careful, these hollow religious rituals will destroy your honour. —22

All the beings are entrapped in the noose of death and no Ram or Rasul (Prophet) could escape from it; that Lord created demons, gods and all other beings living on the earth and also destroyed them; those who are known as incarnations in the world, they also ultimately repented and passed away; therefore O my mind! who do you not run and catch the feet of that Supreme Kal i.e., the Lord. —23

Brahma came into being under the control of Kal (Death) and taking his staff and pot in his hand, he wandered on the earth; Shiva was also under the control of Kal and wandered in various countries far and near; the world under the control of Kal was also destroyed, therefore all are aware of that Kal; therefore, abandoning the differentiation of Vedas and Katebs, accept only Kal as the Lord, the ocean of grace. —24

O fool! you have wasted your time in various desires and did not remember in your heart that most gracious Kal or Lord; O shameless! abandon your false shame, because that Lord has amended the works of all, forsaking the thoughts of good and bad; O fool! why are you thinking of riding on the ass of *maya* instead of riding on elephants and horses? You have not remembered the Lord and are damaging the task in false shame and honour. —25

You have studied Vedas and Katebs for a very long time, but still you could not comprehend His mystery; you had been wandering at many places, worshipping him, but you never adopted that One Lord; you had been wandering with bowed head in the temples of stones, but you realised nothing; O foolish mind! you were only entangled in your bad intellect abandoning that effulgent Lord. —26

The person, who goes to the hermitage of yogis and causes the yogis to remember the name of Gorakh; who, amongst the *sannyasis* tells them the *mantra* of Dattatreya as true, who going amongst the Muslims, speaks about their religious faith, consider him only showing off the greatness of his learning and does not talk about the mystery of that Creator Lord. —27

He, who on the persuasion of the Yogis gives in charity all his wealth to them; who squanders his belongings to *sannyasis* in the name of Dutt, who on the direction of the masands (the priests appointed for collection of funds) takes the wealth of Sikhs and gives it to me, then I think that these are only the methods of selfish-disciplines; I ask such a person to instruct me about the mystery of the Lord. —28

He, who serves his disciples and impresses the people and tells them to hand over the victuals to him and present before him whatever they had in their homes; he also asks them to think of him and not to remember the name of anyone else; consider that he has only a *mantra* to give, but he would not be pleased without taking back something, —29

He, who puts oil in his eyes and just shows to the people that he was weeping for the love of the Lord; he, who himself serves meals to his rich disciples, but gives nothing to the poor one even on begging and even does not want to see him, then consider that base fellow is merely looting the people and does not also sing the praises of the Lord. —30

He closes his eyes like a crane and exhibits deceit to the people; he bows his head like a hunter and the cat seeing his meditation feels shy; such a person wanders merely with the desire to collect wealth and loses the merit of this as well as the next world; O foolish creature! you have not worshipped the Lord and had been uselessly entangled in the domestic as well as outside affairs. —31

Why do you tell repeatedly to these people for performing the actions of heresy? These works will not be of any use to them; why are you running hither and thither for wealth? You may do anything, but you will not be able to escape from the noose of Yama; even your son, wife and friend will not bear witness to you and none of them will speak for you; therefore O fool! take care of yourself even now, because ultimately you will have to go alone. —32

After abandoning the body, O fool! your wife will also runs away calling you a ghost; the son, wife and friend, all will say that you should be taken out immediately and cause you to go to the cemetery; after passing away, the home, store and earth will become alien, therefore, O great animal! take care of yourself even now, because ultimately you have to go alone. —33

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THE SWAYYAS IN PRAISE OF THE KHALSA

The Lord is One and the Victory is of the Lord, the Utterance from the Holy Mouth of the Tenth King

SWAYYA

O Brahmin! whatever the providence has recorded, it will surely happen, therefore forsake your sorrow; there is no fault of mine in this; I have only forgotten (to serve you earlier); do not get enraged on my error; I shall surely cause to send the quilt, bed etc., as religious gift; do not be anxious about that the Kshatriyas had been performing the jobs for the Brahmins; now be kind to them, looking towards them.—1

By the kindness of these Sikhs, I have conquered the wars and also by their kindness, I have bestowed charities; by their kindness the clusters of sins have been destroyed and by their kindness my house is full of wealth and materials; by their kindness I have received education and by their kindness all my enemies have been destroyed; by their kindness I have been greatly adorned, otherwise there are crores of humble persons like me. —2

I like to serve them and my mind is not pleased to serve others; the charities bestowed on them are really good and the charities given to others do not appear to be nice; the charities bestowed on them will bear fruit in future and the charities given to others in the world are unsavoury in front of donation given to them; in my house, my mind, my body, my wealth and even my head everything belongs to them. —3

DOHIRA

Just as the straws while burning in ire are flabbergasted, in the same way, the Brahmin got enraged in his mind and thinking about his means of sustenance, he wept. —4

SHRI SHASTAR NAAM-MAALA PURANA

The Rosary of the Names of Weapons composed with the Support of the Primal Power by the Tenth King

DOHIRA

O Lord! protect us by creating *saang* (a kind of spear), *sarohi* (a kind of sword), *saif* (sword), *as* (sword), *teer* (arrow), *tupak* (gun), *talwaar* (sword), and other weapons and armours causing the destruction of the enemies. —1

O Lord! create *as* (sword), *kripaan* (sword), *dharadhari* (protector of the earth), *sel* (pike), *soop* (arrow), *jamdaadh* (dagger), *tegh* (sword), *teer* (arrow), *talwar* (sword) causing the destruction of armours and enemies. —2

As (sword), *kripaan* (sword), *khanda* (double-edged sword), *khadag* (sword), *tupak* (gun), *tabar* (battle-axe), *teer* (arrow), *saif* (sword), *sarohi* (sword), and *saihathi* (spear), all these are our adorable seniors. —3

Thou art the *teer* (arrow), Thou art *saihathi* (spear), Thou art *tabar* (battle-axe) and *talwaar* (sword); he, who remembers Thy name crosses the dreadful ocean of existence. —4

Thou art the Kal (Death), thou art the Goddess Kali, Thou art the sabre and arrow, Thou art the sign of victory today and Thou art the hero of the world. —5

Thou art the *sool* (spike), *saihathi* (spear), and *tabar* (hatchet), Thou art the *nikhang* (quiver) and *baan* (arrow), Thou art the *kataari* (dagger), *sel* (pike) all and Thou art the *kard* (symbolic sword) and *kripaan* (sword). —6

Thou art all the arms and weapons, Thou art the *nikhang* (quiver), and the *kavach* (armour); Thou art the destroyer of the armours and Thou art also all-pervading. —7

Thou art the cause of peace and prosperity and the essence of learning; Thou art the creator of all and the redeemer of all. —8

Thou art the day and night and Thou art the creator of all the *jivas* (beings), causing disputes among them; Thou doest all this in order to view Thy own sport. —9

O Lord! protect us by smashing the armours with the bows of Thy hands with the help of *as* (sword), *kripaan* (sword), *khanda* (double-edged sword), *kharag* (sword), *saif* (sword), *tegh* (sword), and *talwaar* (sword). —10

Thou art *katari* (dagger), *jamdaah* (dagger), *bichhuaa* (crooked dagger) and *baan* (arrow) power! I am a serf of Thy Lord's feet, kindly protect me. —11

Thou art *baank* (curved knife), *bajar* (pike), *bichhuaa* (crooked dagger), *tabar* (battle-axe) and *talwaar* (sword); Thou art the *kataari* (dagger) and *saihathi* (spear); protect me. —12

Thou art *gurj* (mace), *gadaa* (mace), *teer* (arrow), and *tufang* (gun), protect me ever considering me as Thy slave. —13

Thou art the *chhurri* (chopper) the enemy-killing *karad* (symbolic-sword), and the *khanjar* (sword), are Thy names; Thou are the adorable Power of the world, kindly protect me. —14

Firstly Thou createst the world, and then the paths; then Thou createst the disputes and also help them. —15

Thou are Machh (Fish incarnation), Kachh (Tortoise incarnation) and Varaha (the Boar incarnation); Thou art also the Dwarf incarnation; Thou art also Narasingh and Buddha and Thou art the Essence of the whole world. —16

Thou art Rama, Krishna and Vishnu; Thou art the subjects of the whole world and Thou art also the sovereign. —17

Thou art the Brahmin, Kshatriya, the king and the poor; Thou art also *saam* (sweet speech), *daam* (generous), *dand* (punishment), and *bhed* (discrimination), and also other remedies. —18

Thou art the head, trunk and the life-force of all the creatures; the whole world imbibes all the learning from Thee and elucidates the Vedas. —19

Thou art the significant arrow fitted in the bow and Thou art also called the warrior Kaibar; O Thou called by various names of the arrows! You may also do my job. —20

Thy house is the quiver and Thou killest like deer the enemies by becoming the shaft-power; the reality is that Thou killest the enemies beforehand and the sword strikes later on. —21

Thou art the axe which tears away the enemies and also Thou art the noose, which binds down; Thou art supremely enduring One also; on whomsoever Thou didst bestow the boon, Thou didst make him the king of the world. —22

Thou art the sword and dagger chopping the enemies and considering Indra as Thy devotee, Thou didst bestow on him the position of the king of gods. —23

Yamdhaar and *yamdadh* and all other names of the weapons for the destruction of the warriors, Thou has folded up and bound all their power in Thyself. —24

Baank (curved knife), *bajar* (pike), *bichhuaa* (crooked dagger), and the shafts of love, on whomsoever Thou didst shower Thy grace they all became the sovereign of the world. —25

The lion is Thy weapon like the sword in the war, which destroys the enemies; he, on whom, Thou didst shower Thy grace, he was redeemed from the noose of Yama. —26

Thou art the *saif* (sword) and *sarohi* (sword) and Thy name is the destroyer of the enemies; You abide always in our heart and fulfil our tasks. —27

End of the first chapter entitled "The Praise of the Primal Power" in
Shri Shastar Naam-Maala Purana.

The Description of the Names of Discus

DOHIRA

Putting the word *kavach* in the beginning and adding the word *ar-deha* at the end, the wise people know all the other names of *kripaan*. —28

The word "Shatru" is uttered in the beginning and the word "Dusht" is spoken at the end and in this way all the names of Jagannath are adopted in the heart. —29

Saying the word "Prithvi" in the beginning and then uttering the word "Balak," all the Names of the Lord are stuffed in the mind. —30

Uttering the word "Sarishti" in the beginning and then the word "Nath," all the names of the Lord are adopted in the heart. —31

Uttering the word "Singh" in the beginning and then the word "Vahan," the poets may in this way say all the names of Durga, the Mother of the world. —32

That Lord is the destroyer of the enemies, Creator of the world and also the vanquisher of the foolish people in this world. His name should be remembered, by hearing which all the suffering come to an end. —33

Uttering the names of all the weapons, and saying the word "Pati" in the beginning and at the end, all the names of *kripaan* are adopted in the heart. —34

It plays in the limb of Kshatriyas; it is called *kharag, khanda* or the enemy of Kshatriyas; it brings the end of war; it is the destroyer of hides; these are thoughtfully spoken names of the sword. —35

It is described as the goddess bringing the end of all elements and the destroyer of all the suffering; O the sword-Bhavani (Goddess)! You are the destroyer of fear bring the happiness to all. —36

ARIL

If the word "Ar" is said after uttering the word "Bhoot," then all the names of the sword are uttered; if the word "Dhanu" is spoken after uttering all the names of "Mrig" (deer), then all these are the names of *khanda,* which is true. —37

DOHIRA

After speaking the names of "Yama" in the beginning, if the word "Radan" (tooth) is uttered, then O poets! the names of Jamdadh can be understood correctly. —38

Speaking the word "Udar" in the beginning and then uttering the word "Ar," the thoughts of all the names of Jamdadh can be manifested correctly. —39

After uttering "Mrig-Greevaa" and "Sir-Ar" and then speaking the word "As," all the names of *kharag* can be spoken. —40

Uttering correctly the words "Kar, Karantak, Kashtripu, Kalayudh, Karvaar, Karachol, etc. the names of *kripaan* can be spoken. —41

After uttering "Hast, Kari, Kar" in the beginning and then saying the word "Ar" is caused to be heard, then the names of *kripaan*, the king of weapons are formed; O *kripaan*! do help me. —42

O Sarohi, the symbol of victory! you are like a lion; there is none other like you; O creatures! if all of you remember Tegh, then all of you will be redeemed. —43

Uttering the words "Khag, Mrig, Yaksha, Bhujang, Gana, etc.," in the beginning and then speaking "Ar," the resultant words mean *talwaar* (sword). —44

In other countries, its names Halabbi, Junabbi, Magharbi, Misri, Una, Saif, Sirohi, etc. are the names of *kripaan*, the Lord of weapons, which has conquered the countries like Ram, Sham, etc. —45

Known as "Kanti" in Yemen and renowned as Bhagvati, the chief of all weapons in India, it had been assumed by Kalki incarnation himself. —46

Uttering the word "Shakit" in the beginning and then speaking the word "Shakat," all the names of *saihathi* are uttered. —47

Firstly utterings the word "Subhat" and then saying "Avdeh," the wise people understand the names of *saihathi* in their mind. —48

Speaking the word "Sannah" in the beginning and then saying the word "Ripu," all the names of *saihathi* are spoken cleverly. —49

Uttering the word "Kumbh" in the beginning, then saying the word "Ar," O wise people! you may understand in your mind all the names of *saihathi*. —50

After uttering the word "Tantraan" and then saying the word "Ar," O wise people! all the names of *saihathi* are said with interest. —51

Saying "Yashtishwar" in the beginning and then uttering "Arddhang," all the names of *saihathi* can be described. —52

Saihathi, manifesting the powerful form of the lance and war, which is also the best amongst the weapons, was used by the mighty warrior Indra, taking it in his own hand for conquering the war. —53

Chhattardhar, Mrigvijai, Karar, etc. are its names; it is the donor of all the powers and also the treasure of infinite powers. —54

Uttering Lakshman and Ghatichkachin in the beginning and then saying "Ar," many names of *shakat* (*kripaan*) are evlolved. —55

She is the one which plants and frightens; she is also called *bhaala* (spear) and *neja* (lance); *barchhi*, *saihathi*, *shakat,* etc. are the names worth concentrating in respect of war in the mind. —56

Uttering the word Vishnu in the beginning and then saying Shastar, many names of Sudarshan continue to be formed. —57

Saying firstly the word "Mura" and then uttering the word "Marden," the wise people understand the name of Sudharshan Chakra. —58

Saying "Madhu" in the beginning and then uttering "Ha" the poets speak correctly the names of Sudharshan Chakra. —59

Uttering firstly the word "Narakasura" and then the word "Ripu" is pronounced, O wise people! The names of Sudharshan Chakra are comprehended. —60

Uttering the name of the demon Bakatra and then speaking the word "Shoodan," the names of Sudarshan Chakra and spoken. —61

Naming Chanderinath Shishupal in the beginning and then speaking the word "Ripu," the names of Sudarshan Chakra are formed. —62

Uttering "Narakasura" firstly and then saying the word "Mardan," the names of Sudarshan Chakra are uttered correctly. —63

Uttering the words "Krishna, Vishnu" and then saying the words "Anuj" and "Aayudh," many names of Sudharshan Chakra continue to be evolved. —64

Speaking the words "Vajra and Anuj" in the beginning and then adding the word "Shastar." The names of Sudarshan Chakra are known. —65

Uttering the word "Virah" in the beginning and then speaking many names of weapons, the names of Sudarshan Chakra continue to be formed. —66

Uttering firstly the name of *Ishwara*, the treasure of all powers and then adding the word "Shastar," the names of Chakra continue to be formed. —67

Uttering the word "Girdhar" in the beginning and then speaking the word "Aayudh," many names of Sudarshan Chakra continue to be evolved. —68

Speaking the word "Kalinath" in the beginning and then adding the word "Shastar" at the end, innumerable names of Sudarshan Chakra continue to be formed. —69

Uttering firstly the name of the killer of Kansa-Keshi i.e., Krishna and then reflecting on the names of weapons, the poets pronounce the names of Sudarshan Chakra. —70

Saying the words "Bakasura and Baki" and then uttering the word "Shastru," the names of Sudarshan Chakra continue to be formed. —71

Uttering the Name of the Lord, the destroyer of sins, and then describing the weapons, the wise people know the names of Sudarshan Chakra. —72

Speaking various names of "Upendra" and then adding the word "Shastar," the learned people comprehend all the names of Sudarshan Chakra. —73

Speech of the Poet

DOHIRA

All the warriors and poets should understand this fact nicely that there is not even the slightest difference between Vishnu and the names of his Chakra. —74

End of the second chapter entitled "Names of Chakra" in Shri Shastar Naam-Maala Purana.

Now begins the Description of Shri *Baan* (Arrow)

DOHIRA

O significant *baan* (arrow), the son of the bow and destroyer of the armour! Ever bring victory to us and fulfil our tasks. —75

Uttering first the word "Dhanush" and then the word "Agraj," all the names of *baan* can be comprehended correctly. —76

Uttering first the word "Panch" and then the word "Agraj," all the names of *baan* continue to be evolved. —77

Uttering the names of Nikhang (quiver) and then describing "Vanshi," all the names of *baan* can be known. —78

After naming all the deer and then uttering the word "Ha," all the names of *baan* are comprehended in mind. —79

After uttering all the names of "Kavach" (armour) and then adding the word "Bhedak" with them, all the names of *baan* continue to be evolved. —80

After uttering the names of "Charam" and then adding the word "Chhedak," the wise people come to know all the names of *baan* in their mind. —81

After uttering the name "Subhat" and then adding the word "Ha," the wise people tell all the names of *baan*. —82

Uttering the names of all the birds and then adding the word "Par" with them, the wise people recognise the names of *baan*. —83

After adding the word "Antak" with the words "Pakshi, Paresh and Pankhdhar" all the names of *baan* are recognised in mind. —84

Uttering all the names of "Aakaash" and then saying the word "Char," the wise people recognise all the names of *baan*. —85

After saying the words "Khe, Aakaash, Nabh, and Gagan" then uttering the word "Char," the wise people may comprehend correctly all the names of *baan*. —86

After speaking the words "Aasmaan, Sipihir, Div, Gardoon, etc., and then saying word "Char," the names of *baan* are known. —87

Uttering the name "Chandra" in the beginning and then adding the word "Deh" and afterwards speaking the word "Char," the names of *baan* are formed. —88

After adding the word "Char" at the end of the words "Go, Marich, Kiran, Chhattardhar, etc.," the names of *baan* are formed. —89

After uttering the words "Rajnishwar and Dinha" and adding the word "Dhurandhar" at the end, the names of *baan* are evolved. —90

Saying the word "Chardhar" alongwith the words "Ratri, Nisha and Dinghatini," all the names of *baan* are evolved. —91

After uttering the name "Raatri," then speaking "Char" and afterwards saying the word "Dhar," all the names of *baan* can be remembered. —92

The words "Raarti, Andhkaarpati, Nishpati, etc.," are known by the name Chandra-baan, which in the form of "Chandrama" (moon), kill the forms steeped in darkness. —93

Saying the names of all the rays, then uttering the word "Dhar" and afterwards repeating the word "Dhar" again, all the names of *baan* are known. —94

Saying all the names of "Samudra" (ocean), adding the word "Shatdeh" at the end and afterwards uttering the word "Dhar," all the names of *baan* come forward. —95

After saying the word "Samudra" (ocean), the Lord of water and the Lord of the streams then uttering the word "Shatdeh" and afterwards saying the word "Dhar," all the names of *baan* can be comprehended. —96

After uttering the words "Neeralya and Saritadhpati," then adding the word "Shat" and afterwards saying "Dhar," the names of *baan* are pronounced. —97

Naming once all the disputes and then saying the word "Shatdhar," many names of *baan* get evolved. —98

Naming the fish remaining alive in water, then adding the word "Aashraya" with them and then saying the word "Shatdhar," the names of *baan* continue to be described. —99

Naming the Nagas (serpents) found on the earth, and adding the word "Dharshat" and then saying the word "Dhar," the names of *baan* are known. —100

Uttering the word "Ar" after the word "Indra" and then adding the word "Shatdhar," all the names of *baan* are comprehended in mind. —101

Speaking the names of "Pushpdhanva and Kaamdev" and then uttering the word "Aayudh," the names of *baan* continue to be evolved. —102

Uttering all the names of fish and adding the word "Ketwayudh" at the end, the innumerable names of *baan* continue to be evolved. —103

If the weapons are described after uttering the word "Pushp" and then adding the word "Dhanush," then the names of *baan* continue to be evolved. —104

Saying the word "Bhramar" in the beginning, then adding the word "Panch" and then saying the word "Dhardhar," all the names of *baan* of known by the wise people. —105

Uttering the names of all the small lances and adding the word "Dhar" at end, the wise people recognise in their mind the names of *baan* —106

SORATHA

Whosoever described the earth in the beginning, many names of *baan* continue to be evolved, when her sons are brought under description. —107

DOHIRA

Uttering the names of "Vish" (poison) and then adding the word "Vish" again, all the names of *baan* are recognised. —108

Speaking the syllable "B" in the beginning and then adding the syllable "N," the wise people comprehend the names of *baan*. —109

Speaking the word "Kani" and then saying the word "Dhar," the wise people comprehend the names of *baan* in their mind. —110

Uttering the word "Phok" in the beginning and then adding the word "Dhar" all the names of *baan* can be comprehended in mind. —111

Saying the word "Pashupat" primarily and then adding the word "Asur," the wise people comprehend all the names of *baan* in their mind. —112

Uttering one thousand names of Shiva and then speaking the word "Asur," all the names of *baan* are known. —113

Saying primarily all the names of "Karan" and then adding "Ar," all the names of *baan* are recognised. —114

Uttering the destroyer of Karana, the son of Sun, all the names of *baan* of Known. —115

Uttering all the names of "Arjun" and then adding the word "Aayudh," all the names of *baan* are recognised. —116

Uttering "Arjuna and Krishna etc.," if the weapons are described, then all the words mean *baan*. —117

Uttering the words "Arjun, Parath, Duddakesh, Sanchi, etc.," and then adding the words "Aayudh," the names of *baan* are known. —118

Uttering the words "Kapidhvaj, Haidrathaat, Surya, Jari" and then adding the word "Aayudh," the names of *baan* are known. —119

After saying the words "Timiraari, Bal Vrat, Nishichar-Naashak, and then adding the words "Shat" and afterwards adding "Aayudh," many names of *baan* continue to be evolved. —120

Uttering one thousand names of Vishnu and then adding the words "Anuj, Tanuj and Shastar" in serial order, the names of *baan* are visualised. —121

Uttering the words "Narak-Nivaran, Agh-haran and Kripa-Sindhu" and then adding the words "Anuj, Tanuj and Shastar" in serial order, the name of *baan* is obtained. —122

Uttering the words "Vighan-Haran and Vyadhidalan" and then adding the words "Anuj, Tanuj and Shastar" in serial order, the names of *baan* are known. —123

Uttering the words "Makarketu and Makardhvaj" and then adding word "Aayudh," the wise people know all the names of *baan*. —124

Uttering the words "Pushpdhanva, Bhramar and Pinaak" and then adding the word "Aayudh," all the name of *baan* are known. —125

Uttering the words "Shambrari and Tripurari" and the adding the word "Aayudh," the names of *baan* are known. —126

Shri Saarang, Beerhaa, Balhaa, Bisikh, Bisi, etc. are known as the names of *baan*. —127

Uttering primarily the names of "Vish" and then adding the word "Dhar," all the names of *baan* are known. —128

Naming all the oceans and then adding the word "Tanai" and afterwards the word "Dhar," the names of *baan* are understood. —129

Uttering the words "Udadhi, Sindhu, Sariteshwar" and then adding the word "Dhar," the wise people know the names of *baan* (Vanshidhar). —130

Uttering the words "Baddh, Naashini, Beerhaa, Vish, Biskhagraj" and then adding the word "Dhar," the names of *baan* are known. —131

Uttering the names of all men and then adding the word "Ha," the wise people know all the names of *baan*. —132

Speaking the word "Kaalkoot," then uttering the words "Kashtkari, Shivkanthi and Ahi" and then adding the word "Dhar," the names of *baan* are known. —133

After saying the word "Shiva," then adding the words Kanthi and Dhar in serial order, the names of *baan* can be described. —134

After saying the words "Vyaadhi and Vidhimukh" in the beginning and then adding "Dhar," the wise people recognise all the names of *baan*. —135

Making the bow of the words "Khapra (Khaprail), Nalak, Dhanush, Satya, etc.," and pulling upto the ear, with the hands, those which are discharged, they are the weapons of the brotherhood of *baan*. —136

That which rains like the cloud and whose creation is "Yash" though it is not the cloud, yet it is like the cloud; someone may give its name and that is the cloud. —137

That whose names are "Vishdhar, Vishayee, Shok-Kaarak, Karunari, etc.," it is called *baan*; by naming it, all tasks are fulfilled. —138

Though it is known by names "Arivedhan and Arichhedan," its name is "Vednaakar" that *baan* (arrow) protects its people and rains on the villages of the tyrants. —139

The enemy of Krishna, the Lord of Yadavas, whose names are "Vishnadhipatiari and Krishnantak," O *baan*! you may ever bring victory to us and fulfil all our tasks. —140

After speaking the word "Haldhar," then adding "Anuj" and afterwards saying "Ar," the wise people know all the names of *baan*. —141

Uttering the words "Rohinay, Musli, Hali, Revteesh, Balram and Anuj," then adding the word "Ar," the names of *baan* are known. —142

Uttering the words "Taalketu, Langali," then adding Krishnagraj; also uttering the word "Anuj" and then adding the word "Ar," the names of *baan* are known. —143

Speaking the words "Neelambar, Rukmantkar and Pauranic Ari," then uttering the word "Anuj" and adding "Ar," the names of *baan* are understood. —144

Uttering all the names of "Arjun," adding the word "Satya" and then speaking "Ar," all the names of *baan* are spoken. —145

Uttering primarily the names of "Pawan" (wind), then adding the word "Sut," then speaking "Anuj and Sootari," all the names of *baan* are recognished. —146

Uttering the words "Maaroot, Pawan, and Ghanantkar" and then adding the words "Sut and Sutari," all the names of *baan* are known. —147

After describing "Shalyarjun," the All-pervading and then adding the words "Tanuj, Anuj," and speaking "Sutari" at the end, the names of *baan* are known. —148

Uttering the names of "Jal" (water), then speaking "Ar" and afterwards speaking the words "Tanuj, Anuj and Sutari," the names of *baan* are recognised. —149

Uttering primarily "Agni" (fire), then adding "Ar" and afterwards speaking the words "Tanuj, Anuj and Sutari," the names of *baan* are known. —150

Naming "Agni" primarily, then adding "Ar" and afterwards saying "Tanuj, Anuj and Ari," the names of *baan* are spoken. —151

Uttering primarily the names of "Agni," then adding "Ari-Ari" and afterwards saying "Tanuj, Anuj and Ari" the names of *baan* are spoken. —152

Saying "Paavkari and Agnant" and then uttering "Anuj, Tanuj and Sutari," the names of *baan* are recognised. —153

By adding the words "Tanuj, Anuj and Sutari" to the words "Himvari, Bakhaa, Gadi and Bheem," the names of *baan* are known. —154

By adding the word "Ari" with the name of Duryodhana and then uttering the words "Anuj and Sutari," the names of *baan* are known. —155

After uttering the names of the sons of Dhritrashtra, then adding the word "Ari" at the end and afterwards speaking "Anuj and Sutari," the names of *baan* are known. —156

After uttering the words "Duhshasan, Durmukh and Durvijay," then adding "Ari" and afterwards saying "Anuj and Sutari," the names of *baan* are recognised. —157

Saying primarily the word "Duryodhana" then uttering "Ari, Anuj, Tanuj and Sutari," the names of *baan* are known. —158

Placing primarily the names of "Bhisham" and then adding the words "Ari and Shatru," the names of *baan* are known. —159

Saying primarily "Jahnavi and Agarja" and then uttering "Tanuj, Shatru and Sutari," the names of *baan* are recognised. —160

Saying primarily "Ganga and Girija," then adding the word "Putra" and afterwards uttering "Shatru and Sutari," the names of *baan* are known. —161

Uttering primarily the word "Nakaleshwari" and then saying the words "Shatari and Sutari," all the names of *baan* are pronounced. —162

Uttering the words "Bhisham and Shantanu," then adding "Ari" and afterwards saying the word "Sutari," the names of *baan* are recognised. —163

Uttering the words "Gangay and Nadiyal," then saying "Saritaj Shatru," then uttering "Soot" and afterwards "Antari," the names of *baan* are known. —164

Adding the word "Ari" at the end of the words "Taalketu and Savita," uttering the word

"Soot" and then "Ripu," all the names of *baan* are known. —165

Saying primarily "Daron" and then "Shishya" and then uttering the word "Sutari," the wise people recognise all the names of *baan*. —166

After uttering the word "Bhardwaj," the father of Dronaj, Dronacharya, then adding the words "Shishya and Sutari," the names of *baan* are known. —167

SORATHA

Uttering "Yudhishtar" primarily and then saying the words "Bandhu" all the names of *baan* are known. —168

DOHIRA

After uttering the word "Bandhu and Panchali-Pati" and then adding the words "Bhrata and Sutari," all the names of *baan* are correctly known. —169

Uttering the words "Dharmaj and Dharmaraaj" and then adding the word "Bandhu" and afterwards saying the word "Sutari," the names of *baan* are known. —170

After the uttering the words "Kaalaj, Dharmaj and Shalya-Ripu," then adding the word "Bandhu"and afterwards saying "Sutari," all the names of *baan* are known. —171

Saying the word "Vaivasvat" primarily and then uttering the words "Sat, Bandhu and Sutari" in serial order, all the names of *baan* are knwon. —172

Uttering the names of Surya primarily and then saying the words "Putra, Anuj and Sutari" in serial order, the names of *baan* are known. —173

Uttering the word "Kalindi" primarily and then saying the words "Anuj, Tanuj and Anujagra," the names of *baan* are recognised. —174

Saying the words "Sut, Anuj and Sutari" after uttering the words "Yamuna, Kalindi and Anuj," the names of *baan* are known. —175

After uttering the words "Pandu-Putra and Kururaaj," then adding the word "Anuj" and afterwards saying the word "Sutari," the names of *baan* are spoken. —176

After uttering the word "Yudhishtar and Bhimagra," then adding "Arjunagra" and afterwards saying "Autari" at the end, the names of *baan* are known. —177

Saying the words "Bandhu and Sutari" after uttering the words "Nakul, Sahdev and Anuj," the names of *baan* are known. —178

Uttering primarily the word "Yaagyasen" (Daraupadi) and then saying the words "Pati, Anuj and Sutantari," many names of *baan* are knwon. —179

Uttering the primarily the words "Daraupadi and Darupadja" and then saying "Supati, Anuj and Sutari," the names of *baan* are known. —180

Saying primarily the word Dharishtdayumanja," then adding the words "Pati and Anuj" and afterwards saying "Sutari," the names of *baan* are known. —181

Uttering the words "Darupad and Daron-ripu," then adding the word "Ja" and afterwards saying the words "Pati, Anuj and Sutari" many names of *baan* are known. —182

Uttering the name Darupad in the beginning and then saying the words "Jamata, Anuj and Sutari," many names of *baan* are known. —183

Uttering the name of "Daron," adding "Ari," and then saying the words "Bhagini, Pati, Bhraat, and Sutari," the names of *baan* are known. —184

The destroyer of Ravana, the enemy of Indra, the ripper of the clouds and the perisher of all kinds of adversities is called by the name of "Tir" (*baan*). —185

Uttering primarily the word "Maadra," then saying the word "Sut," then adding the words "Anuj and Sutari," the names of *baan* are recognised. —186

Uttering primarily the word "Sugriva," then adding the word "Ari," the wise people recognise all the names of *baan*. —187

Uttering the words "Dasgriva and Daskanth," then saying the word "Ari," the wise people correctly know the names of *baan*. —188

Uttering primarily the word "Jataayoo" and then adding the words "Ari and Ripu," the names of *baan* are known. —189

Saying "Rajeshwar Ravan" in the beginning and adding "Ari" at the end, all the names of *baan* are known. —190

Naming "Meghnaad" in the beginning, then adding the words "Pita and Ari," the names of *baan* are spoken. —191

After saying the word "Meghnaad" and then the words "Jaldhi and Dhvani," the uttering the words "Dhan and Nishaan," adding afterwards the words "Pitaa and Ari," the names of *baan* are spoken. —192

Uttering the words "Ambuddh and Dhvani," then saying "Naadghan" and afterwards adding the words "Pitaa and Ari," the names of *baan* are thoughtfully known. —193

Saying primarily the word "Dhaaraadhar," then adding the words "Dhvani, Pitaa and Ari," the names of *baan* are known. —194

Uttering primarily the names of "Shabad," then saying the word "Pardhan" and afterwards adding the words "Dhvani and Ari," the names of *baan* are spoken. —195

Saying primarily the word "Jalad," then adding the word "Naad," and then uttering the words "Pitaa and Ari," the names of *baan* are known. —196

Uttering the names of "Paani" (water) in the beginning, then adding the word "Dhar" and also saying the word "Taat" in the beginning and adding the word "Ari" at the end, the names of *baan* are known. —197

After uttering the word "Dhaara" in the beginning, then adding the word "Dhar" and afterwards saying "Pitaa and Ari" the names of *baan* are pronounced. —198

Uttering the words "Neer, Vari and Jaldhar" and then saying the words "Dhvani, Taat and Ari," the names of *baan* are recognised. —199

Uttering primarily the word "Paani" (water), then adding "Dhar" and afterwards saying the words "Dhvani, Pitaa, etc.," recognise the names of *baan*. —200

Saying the word "Ghansoot" primarily then adding and uttering the words "Dhar, Taat and Ari," the names of *baan* are known. —201

Uttering the Ambuddh Dhvani, then saying the word "Pitaa," O virtuous people! recognise all the names of *baan* in your mind. —202

Uttering the words "Dhar and Vaari," then saying and adding the words "Par-dhan, Taat and Ari," the names of *baan* are known. —203

Saying the word "Neerad" in the beginning, then uttering and adding the words "Dhvani, Pitaa and Ari," the names of *baan* are known. —204

Saying the word "Dhanaj" and then adding the word "Dhan," all the names of *baan* are recognised by the clever person. —205

Uttering the word "Makar" in the beginning, than saying and adding the words "Aksh and Ari," all the names of *baan* are known. —206

Uttering the names of "Meen" (fish) in the beginning, then saying the word "Chakshu," all the names of *baan* are known. —207

Saying the word "Makar" primarily, then adding the word "Chakshu," O wise people! recognise all the names of *baan*. —208

Recognise all the names of *baan*, by uttering the word "Jhakh" in the beginning and then adding the word "Chakshu." —209

Saying the words "Safri (fish) and Netar" then uttering the word "Ari," O poets! comprehend all the names of *baan* correctly. —210

Comprehend all the names of *baan* correctly by uttering "Matsya-Chakshu" and then saying the word "Ari." —211

Recognise all the names of *baan* by saying "Jalchar" in the beginning, then adding and uttering the words "Chakshu and Ari." —212

O wise people! recognise all the names of *baan* by uttering the word "Vaktraagaj" and then adding the word "Meen." —213

Uttering the names of "Meen" in the beginning, then adding and saying the words "Ketu, Chakshu and Ari," all the names of *baan* are recognised in mind. —214

O wise people! recognise the names of *baan* by uttering the word "Sambraari" in the beginning and then saying and adding the words "Chakshu-dhvaj and Ari." —215

Uttering the word "Pinaaki" primarily, then adding and saying the words "Ari, Dhavaj, Netar and Ari," all the names of *baan* are spoken correctly. —216

Recognise all the names of *baan* in your mind by saying the words "Maha-Rudra and Aridhvaj" and then uttering the word "Netar". —217

If after saying the words "Tripurantak and Ariketu" and then uttering "Chakshu-ari," then the poets know all the names of *baan* correctly. —218

All the names of *baan* are recognised by uttering the words "Kaartikay and Pitra" in the beginning and then saying and adding the words "Ari-dhvaj, Netar and Ari." —219

"Vairi, Vilarkar, Baarha, Bohlantak, Varnanaantak, Balha, Vishikh, Veerpatan, etc.," are all spoken of as the names of *baan*. —220

Uttering the word "Salil" (water) in the beginning, saying and adding the words "Dhar, Ari, Ketu, Chakshu and Ari," the names of *baan* are known. —221

All the names of *baan* are spoken correctly by saying the word "Kaartikay" in the beginning and then saying and adding the words "Pitra, Ari-Ketu, Chakshu and Ari" in serial order. —222

The wise people may comprehend all the names of *baan* in their mind by uttering "Pinaakipani in the beginning and then adding Ripdhvaj and Chakshu." —223

Uttering the words "Pashupati, Surdhar and Ari" and then saying the words "Dhvaj-chakshu and Shatru," all the names of *baan* are known by the wise people. —224

After uttering the words "Parvateesh, Ariketu and Chakshu" and then adding the word "Ripu," the wise people know all the names of *baan*. —225

Even with the continued blows of the weapons and lances etc., on the front, the weapons which destroy the ego of the enemy, that has conquered the whole world, I only mutter its name in devotion. —226

Saying all the names of "Shambhoo" (Shiva) and then uttering the words "Ari, Dhvaj, and Netar," all the names of *baan* continue to be evolved. —227

Uttering the word "Shatru" in the beginning and then saying the word "Ardan," all the names of *baan* continue to be evolved. —228

Saying all the names related to "Mrig" (deer) in the beginning and uttering the word "Ardhan" at the end, all the names of *baan* continue to be evolved. —229

The wise men comprehend all the names of *baan* by uttering the word "Kumbhkaran" in the beginning and then saying the word "Ardan." —230

Uttering the word "Rip-Samudra" in the beginning and then saying the word "Kaanari" at the end, innumerable names of *baan* get evolved. —231

The wise people recognise all the names of *baan* in their mind by uttering the names of "Dasgareev Ravana" in the beginning and then adding the words "Vadh and Ari." —232

Ending with the words "Khol, Khadag, Kshatriyantkaarak and Kehari," all the names of *baan* get evolved. —233

Saying the words "Kavach, Kripaan and Kataari" and adding the word "Ari" at the end, the names of *baan* are kept in the mind. —234

Uttering firstly the names of all the weapons and adding the word "Ari" at the end, all the names of *baan* are recognised in the mind. —235

Saying the words "Shool, Saihathi, Shatruha and Sipraadar" at the end, all the names of *baan* get evolved. —236

O *baan*! whose names are Samar, Sandesh, Shatruha and Shatrantak, you are the protector of all the *varnas* (castes) and giver of comfort to the saints. —237

Saying the word "Var" in the beginning and then uttering the word "Ari," the names of *baan*, the destroyer of enemies, continue to be evolved. —238

Uttering firstly the word "Dakshin" and then saying the word "Bhakshan" at the end, the meaning of *baan* is comprehended, because Ram had given the food of *baan* to Ravana, the resident of a southern country and had killed him. —239

Saying "Risra" in the beginning, then the word "Mundari" is uttered and then the *baan* of Raghupati (Ram) are comprehended. —240

Raghunath (Ram) chopped into bits with his single *baan* and also made the relatives of the mighty Dasgreev Ravana as headless trunks. —241

Saying the word Sugrive in the beginning, then adding the word "Bandh," the wise people know all the names of *baan*. —242

Saying "Angad-Pitr" (Bali) in the beginning and then adding the word "Ari," all the names of *baan* are cleverly comprehended. —243

Uttering the names of "Hanuman" and adding the words "Ish, Anuj and Ari," all the names of *baan* are understood in the mind. —244

Uttering firstly the word "Shastar" and then adding the word "Ari" at the end, all the names of *baan* are known. —245

The word "Astar" is said in the beginning and the word "Ari" at the end, in this way all the names of *baan* are comprehended. —246

Saying all the names of "Charam" and adding the word "Ari" at the end, innumerable names of the enemy-destroying *baan* continue to be evolved. —247

Adding the word "Ari" at the end of Tan-tran (armour), all the names of *baan* are formed, for which we should exhibit affection. —248

Saying all the names of Dhanush (bow), and then uttering the word "Ardan," all the names of *baan* are known. —249

Saying the names of Panach (Pratyancha) and then adding the word "Antak," all the names of *baan* are described. —250

Saying the word "Shar" in the beginning and then adding the word "Ari," all the names of *baan* are known in mind. —251

Saying the word "Mrig" in the beginning and then adding the word "Ha," the word "Mrigha" is formed, which connotes the *baan*, which is the destroyer of the deer, which is recognised in the mind by the wise person. —252

End of the third chapter entitled "Shri *Baan*" in Shri Shastar Naam-Maala Purana.

Now begins the Description of the Names of Shri *Paash* (Noose)

DOHIRA

By uttering the words "Veer-Grast, Greevdhar and Varunaayudh," all the names of *paash* continue to be evolved. —253

O creator of fear for the neck, the giver of fear to the earth, the weapon of the ocean! Strike on the throats of the tyrants and redeem me. —254

Naming primarily all the streams and the uttering the word "Ish" and afterwards the word "Shastar," all the names of *paash* are known in the mind. —255

Adding the word "Shastar" with the word "Gangesh," all the names of *paash* continue of to be evolved. —256

After uttering the words "Jataj, Jahnavi and Ganga," then adding the word "Ish" and afterwards saying the word "Aayudh," the names of *paash* are described. —257

Naming all the sins and then uttering the word "Ha," the wise people comprehend all the names of *paash* in their mind. —258

After narrating all the sins and then uttering the words "Ripu Pati Shastra," O wise people! recognise all the names of *paash*. —259

Describing "Adharma and Paap" and adding the words "Naash Shatru," all the names of *paash* are known in mind. —260

Naming all the matted locks (Jataaon) and then uttering the words "Ja, Pati and Astar," innumerable names of *paash* are known. —261

Associating the word "Shastar" with "Varuna," who is the destroyer of the enemy of tank, the names of *paash* are recognised. —262

Saying the words "Giri-nashini and Naath" and then uttering the word "Shastar," the names of *paash* are recognised. —263

The weapon destroying various kinds of birds, is known by the name of *paash*. —264

Saying the word "Kasht" in the beginning and adding the words "Aghan, Pati and Shastar" at the end, the wise people comprehend the names of *paash*. —265

Uttering the word "Parvat" in beginning, then adding the words "Medini" and "Ish Shastra," the names of *paash* are known. —266

Uttering the words "Jal-nayak and Vari Astar" and then adding the word "Shastar," the wise people recognise all the names of *paash*. —267

Uttering all the names of "Ganga" and then saying "Pati-Shastra," all the names of *paash* are comprehended. —268

Saying primarily the word "Yamuna" and then uttering the words "Ish-Astar," all the names of *paash* continue to be evolved. —269

Saying the word "Kaalindi" in the beginning and then adding the words "Indra-Astar" afterwards, many names of *paash* continue to be evolved. —270

Saying the words "Kaali Anuja" in the beginning and then uttering the word "Ishar-astar," the wise people comprehend the names of *paash*. —271

Saying "Krishna-Vallabha" in the beginning and then uttering the word "Ishar-Astar" at the end, all the names of *paash* continue to be evolved. —272

Saying "Surya-Putri" (Yamuna) in the beginning and then uttering the words "Pati-astar," the wise people know all the names of *paash*. —273

Saying primarily the words "Bhanu-Aatmaj" and then adding the word "Aaudh" at the end, the wise people know all the names of *paash*. —274

Uttering primarily the words "Surya Aatmaj" and then adding the word "Shastar," the skilful people know all the names of *paash*. —275

Uttering the words "Kaal Tanuj, Pati and Astar" in serial order, all the names of *paash* are known. —276

Uttering the words "Divaakar Tanuja" in the beginning and then saying the word "Pati," the wise people recognise all the names of *paash*. —277

He, whose names are "Gareevhaa, Kanthripu, *paash*, Varunaayudh" etc., he should fall at the throat of the tyrant and fulfil our tasks. —278

Uttering primarily the name "Kanth," then adding the word "Garahak" at the end, all the names of Varunaayudh (*paash*) continue to be evolved. —279

Uttering the words "Naari, Kanth, Galaa and Gareevaa" in the beginning and then adding the word "Graheetaa," all the names of *paash* continue to be evolved. —280

Saying the word "Yamuna" primarily and then uttering the word "Ishraayudh," the wise people recognise all the names of *paash*. —281

Saying the letter "K" and then adding the word "Mand," the name "Kamand" is recognised. —282

Uttering primarily the wore "Krishna," then adding the word "Vallabha" and the uttering the words "Pati Astar," all the names of *paash* are known. —283

O *paash*! your names are "Vir-Girastani, Subhathaa, Kalayudh, etc.," "You may fall at the throat of the tyrants and fulfil our tasks." —284

Uttering the words "Kaal, Akaal and Karaal," then adding the word "Aayudh," the wise people know all the names of *paash*, in their mind. —285

Saying "Surya" in the first place, then adding "Pitra" and then saying the word "Shastar" at the end, many names of *paash* continue to me evolved. —286

Uttering all the names of Surya and then adding the words "Sut" and "Astar," the wise people know all the names of *paash* in their mind. —287

Saying the words "Bhaanu, Divaakar and Dinadhi" and then uttering the words "Sut" and "Astar," the wise people come to know all the names of *paash*. —288

Saying the words "Sut and Shastar" after the words "Dinadhi, Divaakar and Rainhaa," the wise people know the name of *paash* in their mind. —289

Saying the name "Din" and then adding the words "Mani" and "Sut Astar," all the names of *paash* are known. —290

By adding "Sut Astar" after "Dviaakar, Dinpati, Nishari and Din-ayak," the names of *paash* are known. —291

Uttering all the names of Surya and then adding "Sut Astar," all the names of *paash* are known. —292

Saying firstly the word "Yam" and then adding the word "Shastar," the names of *paash* are recognised in the mind. —293

Saying "Vaivasvat" in the beginning and then adding the word "Ayudh" at the end, all the names of *paash* are comprehended in the mind. —294

Saying the word "Kaal" in the beginning and then putting the word "Astar" at the end, innumerable names of *paash* continue to be evolved. —295

Saying the word "Pitr-raaj" in the beginning and then adding the word "Astar," all the names of *paash* are recognised. —296

Uttering firstly the word "Dhandi," and then putting the word "Astar" at the end, the wise people recognise the innumerable names of *paash*. —297

Saying "Yamuna-Bharaat" and then adding the word "Aayudh," the wise people know all the names of *paash* in their hearts. —298

Saying all the names of Yamuna and adding "Bharaat Astar," the wise people know all the names of *paash*. —299

Saying "Pitr" (Yam) in the beginning and then adding the word "Aishar," the wise people know all the names of *paash* in their mind. —300

Saying the names of all the manes and then adding the word "Nayak," the names of *paash* are known in mind. —301

Uttering all the names of "Jagat" (world) and then adding the words "Sanharak Astar," the wise people know the innumerable names of *paash*. —302

"Ripukhandan, Daldaahak, Shatrutaapak, etc.," are all the names of *paash*, from which none could save himself. —303

Uttering the word "Ripu" in the beginning and then saying the word "Garastan" all the names of Yam *paash* are known. —304

Saying the word "Khal" in the beginning and then uttering the word "Khandan" at the end, the names of Yam *paash* are recognised. —305

"Daldaahan, Ripu-grastani, Shatrutapani, etc." are all the names of Kal *paash*, from which none could be saved. —306

Saying the word "Jaa" in the beginning and adding the word "Mee" at the end, the word , "Jaamee" is formed, which means *paash*. —307

Saying the word "Dishaa Vaaruni" in the beginning and uttering the words "Aishra Shatru" at the end innumerable names of *paash* continue to be evolved. —308

Saying primarily the word "Pashicham" and then adding the word "Aishar" and afterwards the word "Aayudh" the names of *paash* are comprehended. —309

Keeping the names of Thugs in the beginning and then uttering the word "Aayudh," all the names of *paash* are recognised in mind. —310

Saying primarily the word "Vaat" and then adding the words "Haa" and "Astar," the names of *paash* are formed, which are recognised by the wise people. —311

Saying the word "Mad" in the beginning and then adding the word "Chhid" at the end, the names of *paash* are recognised by the wise people. —312

Saying the word "Mard" in the beginning and keeping the word "Maar" at the end, innumerable names of *paash* continue to be evolved. —313

Uttering firstly the word "Panth" and then adding the words "Krishna" and "Ayudh," the names of *paash* are known. —314

Saying the word "Vaat" primarily and then adding the words "Haa" and "Astar" at the end, the talented people know the names of *paash*. —315

Uttering the words "Ripu" and "Astar" after saying "Raah," the names of *paash* are formed, which are comprehended by the wise people. —316

Uttering the word "Dhan" in the beginning and then speaking "Hartas Ayudh," all the names of *paash* are known. —317

Uttering primarily the word "Maal" and adding "Kaal Jaal" at the end, the talented people know all the names of *paash*. —318

Uttering firstly the word "Maya-Haran" and then adding the word "Aayudh," the wise people know all the names of *paash*. —319

"Maghaa, Path-haa, Dhanhaa, Dravyahaa, etc.," are all the names of *paash*, in whose fear no traveller could be redeemed. —320

Saying the word "Vish" in the beginning and then adding "Aayudh," the names of *paash* are correctly known in the mind. —321

Saying primarily "Vish" and then adding "Dayak Astar," all the names of *paash* are formed, which are known by the wise people. —322

Naming the river "Chandarbhagaa" and then adding "Patu Astar," the talented people recognise the names of *paash.* —323

Uttering "Shatdrav Naath" and then saying "Astar Vishesh," many names of *paash* continue to be evolved. —324

Uttering the word "Shat" in the beginning and then adding "Aishraastra" at the end, the wise people recognise all the names of *paash.* —325

Naming the river "Vipaasha" in the beginning and then saying "Aishraastra," the name of *paash* are known in mind. —326

Saying primarily the name of river "Raavi" in the beginning and then uttering "Aayudh," the talented people recognise the names of *paash.* —327

Naming firstly the Lord of all the rivers and then uttering "Aayudh" the poets know correctly all the names of *paash.* —328

Saying "Jal Sindhu Ish" and then uttering "Aayudh" at the end, the wise people know the name of *paash.* —329

Uttering the word "Vihath" in the beginning and then saying "Aishraastra" at the end, the wise people know the name of *paash.* —330

Uttering primarily the word "Sindhu" and then saying the word "Aayudh" at the end, the talented people know the names of *paash.* —331

Saying primarily the word "Neel" and then uttering "Ishraastra," the names of *paash* are recognised. —332

Uttering the word "Asitvari" in the beginning and then adding "Pati Astar" at the end, O wise ones! recognise the names of *paash.* —333

Saying "Krishna" primarily and then uttering "Aayudh Ish," O wise people! recognise the names of *paash.* —334

Uttering firstly the word "Bheemaraaj" and saying "Sharastra" at the end, O wise ones! recognise the names of *paash.* —335

Uttering "Taapti" in the beginning and then adding "Aayudh Ish," O wise ones! the names of *paash* are known. —336

Saying "Vaariraaj Samudresh" and then "Saritspati" and afterwards "Aayudh," the names of *paash* are known in mind. —337

Saying "Varun Veerhaa" in the beginning and then adding "Aayudh" the names of *paash* are formed. —338

Saying "Viraat Samuraraaj," the king of rivers and the Lord of all streams, and then uttering "Aayudh" at the end, the names of *paash* are known. —339

Saying firstly "Brahmputra" and then uttering "Ishvarastra," all the names of *paash* are recognised. —340

Know the names of *paash* by saying firstly "Brahma" and then adding the word "Putr" and afterwards saying "Aayudh Ish." —341

The names of *paash* are recognised by uttering "Brahma" primarily and then saying the words "Sut" and "Ishrastra." —342

Saying primarily the words "Jagat-pitaa" and adding the word "Sut" at the end, O talented persons! recognise the names of *paash.* —343

Naming the river Ghaggar in the beginning and uttering "Ishraastra" at the end, the names of *paash* are formed, which O talented people! you may recognise. —344

Uttering "Sarasvati" in the beginning and "Ishrastra" at the end, O talented people! the names of *paash* are formed. —345

Naming the river Amu in the beginning and uttering "Ishrastra" at the end, innumerable names of *paash* continue to be evolved. —346

Naming of all the rivers falling in the ocean and then saying "Ishraastra," the names of *paash* are known. —347

Uttering all the names of Kal and then adding the word "Aayudh," the talented person recognise all the names of *paash.* —348

Saying the word "Digadh" primarily and then adding "Nidhi Ish," and "Aayudh," the names of *paash* are recognised. —349

Saying primarily the word "Vaaridhi" and then uttering "Ishraastra" at the end, the innumerable names of *paash* are recognised. —350

Saying "Shrinaj" primarily and then uttering "Nidhi Ish" and "Aayudh," the name of *paash* continue to be evolved. —351

Saying "Kshitij" primarily and "Ishraastra" at the end, recognise all the names of *paash*. —352

Saying the word "Istri-raj" and then uttering "Ishraastra," the names of *paash* are known correctly. —353

Saying the word "Naarij" in the beginning and then adding the word "Ishraastra," O wise people! recognise all the names of *paash* in your mind. —354

Naming the mercurial women and then saying "Niddhi Ishraastra," the names of *paash* are recognised. —355

Keeping the names of "Woman" in the beginning and then saying "Jaa Niddhi Ishraastra," the names of *paash* are recognised. —356

Saying primarily the word "Vanitaa" and then uttering "Niddhi Ishraastra," the names of *paash* are recognised. —357

Saying firstly "Istri-raj" and then uttering "Niddhi Ish" and "Ishraastra," the wise persons know the names of *paash*. —358

Uttering primarily the word "Vanitaa" and then saying "Niddhi Ish" and "Aayudh," the wise persons know the names of *paash*. —359

Naming the women putting antimony in their eyes and adding the words "Jaa" and "Niddhi Ishraastra," the names of *paash* are correctly known. —360

O wise persons! know the names of *paash* by uttering the word "Baalaa" and then saying "Niddhi Ish." —361

Naming the women putting antimony in their eyes and then saying the words "Jaa" and "Niddhi Ishraastra," the names of *paash* are recognised. —362

Saying primarily the word "Ablaa" and then adding the words "Niddhi Ish" and "Aayudh," the names of *paash* are recognised. —363

Saying primarily "Nar Jaa" and then uttering "Niddhi Ish" and "Aayudh" the names of *paash* are recognised. —364

After saying the words "Nari, Aasuri, Kinnari and Suri" and then uttering the words "Niddhi Pati Astar," the names of *paash* are recognised in the mind. —365

Saying primarily "Phani Jaad" then uttering "Jaa Niddhi Ishraastra," the names of *paash* are known. —366

Saying the words "Abla, Baalaa, Maankaa and Triyajaa Niddhi" and then adding "Ishraastra," O wise men! recognise the names of *paash*. —367

After mentioning the names of all the rivers falling in the ocean and then adding "Ishesh" and afterwards saying "Astar," recognise the names of *paash*. —368

Saying the word "Paya" in the beginning and "Ishraastra" at the end, all the names of *paash* continue to be evolved. —369

Saying the word "Taraag" primarily and then uttering "Ishraastra" the wise people know the names of *paash* in their mind. —370

Uttering "Sarovar" primarily and saying "Ishraastra" at the end, O intelligent one! Know all the names of *paash*. —371

Saying "Jaldhar" primarily and afterwards uttering the word "Ishraastra," O wise people! the names of *paash* are formed. —372

Saying "Maghjaa" primarily, then adding "Dhar" and afterwards uttering "Ishraastra," O wise men! the names of *paash* are formed. —373

The name of *paash* becomes by uttering primarily "Baarghar" and then saying "Ishraastra," O wise men! know like this. —374

Uttering the words "Ghanaj Dharan" in the beginning and adding "Ishraastra" at the end, O wise men! all the names of *paash* are comprehended. —375

Uttering firstly the word "Maghjaadhar" and saying "Ishraastra" at the end, the names of *paash* are formed, which O wise men! you may recognise. —376

Saying "Ambudjaadhar" in the beginning and uttering "Ishraastra" at the end, O wise men, recognise the names of *paash*. —377

Saying "Ambudjaadhar" in the beginning and then uttering "Ishraastra" O skilful people! the names of *paash* are formed. —378

Saying firstly "Vaarid," then "Jaa Niddhi Ish" and afterwards uttering the word "Astra" recognise the names of *paash*. —379

Saying "Neeldhar" in the beginning and

"Ishraastra" at the end, innumerable names of *paash* continue to be evolved. —380

The names of *paash* are formed by firstly saying the word "Ripu" and then "Ishraastra," which O wise men! you may recognise. —381

Saying "Hardhar" primarily and "Ishraastra" at the end, innumerable names of *paash* continue to be evolved. —382

Uttering the word "Jalajtraan," then saying "Ishraastra," the names of *paash* are formed, which O skilful people! you may recognise. —383

The names of *paash* are formed by uttering "Hardhrad, Jaldhrad, Varidhrad, Vidhipati and Astra," which O wise men! you may recognise. —384

Saying firstly "Neerad" and "Ishraastra" at the end, many names of *paash* continue to be evolved. —385

Saying "Ambudjaadhar Niddhi" and then "Ishraastra," O wise men! recognise all the names of *paash*. —386

Saying "Dhaaraadhraj" and then "Niddhipati Ish" and "Shastar," the names of *paash* are known. —387

Saying "Dhaaraadhraj Ish" and then adding the word "Astra," the names of *paash* are formed, which may be recognised by the wise people. —388

Saying the word "Paya" primarily and then "Niddhi Ish" and afterwards uttering the word "Astra," recognise the names of *paash*. —389

Naming "Dugadh," then adding "Niddhi Ish" and afterwards uttering the word "Astra," O talented people! recognise the names of *paash*. —390

Uttering all the names of heroes in the beginning and then saying the word "Grastan," all the names of *paash* are correctly comprehended. —391

Saying all the names of "Jal," then adding "Niddhipati Ish" and afterwards uttering the word "Astra," O wise men! know all the names of *paash*. —392

Saying all the names of "Dhool" and then adding the words "Dhar Niddhi Ish" and "Astra," O wise men! recognise the names of *paash*. —393

Uttering the words "Vaarid Ari" in the beginning, then adding "Shraastra" at the end and afterwards saying "Niddhi," O wise men! recognise the names of *paash*. —394

Uttering the word "Tretantak" in the beginning and then saying "Niddhi Ishraastra," the names of *paash* are formed, which O wise men! you may recognise. —395

Uttering primarily the word "Jhakhitran" and "Ishraastra" at the end, all the names of *paash* continue to be evolved. —396

Saying "Matsyatran" primarily and then adding "Ishraastra," the names of *paash* are formed, which O wise men! you may recognise. —397

Saying "Mainketu" and "Tran" and then adding "Ishraastra," the names of *paash* are formed, which O wise men! you may recognise. —398

Saying all the names of "Jal" and then uttering the word's "Jaa, Traan" and then "Ishraastra," the names of *paash* are recognised. —399

Saying "Vaarijtraan" and then adding "Ishraastra," O wise people! the names of *paash* are formed. —400

The names of *paash* are formed by uttering primarily the word "Jalajtran" and then saying "Ishraastra," which are understood by the wise persons in their mind. —401

Saying "Neerajtran" in the beginning and "Ishraastra" at the end, all the names of *paash* continue to be evolved. —402

O wise men! the names of *paash* are formed by uttering "Kamaltran" in the beginning and then adding "Ishraastra." —403

The names of *paash* are formed by firstly uttering the word "Ripu" O wise men! and then adding "Antak." —404

Saying the word "Shatru" primarily and then adding the word "Antak," O wise men! all the names of *paash* are formed. —405

Saying the word "Khal," then adding "'Yaantak" at the end, O wise men! the names of *paash* are formed, which you may recognise. —406

All the names of *paash* are formed by uttering the word "Dusht" in the beginning and then adding "Antyantak." —407

Uttering primarily "Tanripu" and then adding "Antyantak," the names of *paash* are formed, which are recognised by the wise persons. —408

The names of *paash* are formed by uttering "Asu Ari" firstly and then saying "Antyantak" which are recognised by the wise persons in their mind. —409

The names of *paash* are formed by uttering "Dalhaa" in the beginning and then adding "Antyantak," which O wise men! you may recognise in your mind. —410

The names of *paash* are formed by uttering the word "Preetnantak" in the beginning and then adding "Antyantak," which O wise men! you may recognise. —411

Saying the word "Dhujniari" primarily and then adding "Antyantak," the names of *paash* are formed, which O poets! comprehend correctly. —412

Uttering the word "Vaahini" and then saying "Ripu Ari," O wise men! the names of *paash* are formed. —413

Saying "Vaahan" in the beginning and then "Ripu Ari," the names of *paash* are formed, which O wise men! you may recognise. —414

The names of *paash* are formed by uttering the word "Senaa" firstly and then adding "Ripu Ari," O wise men! you may recognise them. —415

The names of *paash* are formed by uttering "Hayani" in the beginning and then adding "Antyantak," which O wise men! you may recognise. —416

The names of *paash* are formed by uttering the word "Gayani" firstly and then adding the words "Antyantak Ari." —417

Saying "Patini" in the beginning and then uttering the word "Ari" the names of *paash* are formed, which you may comprehend clearly. —418

Saying the word "Rathni" in the beginning and then adding "Ripu Ari" at the end, O poets! know the names of *paash* correctly. —419

Saying "Nrapni" in the beginning and then adding the word "Ripu," the names of *paash* are known correctly. —420

Saying the word "Bhatni" in the beginning and then adding "Ripu Ari" O talented ones! the names of *paash* are formed. —421

Uttering the word "Veerni" in the beginning and then adding "Ripu Ari," the names of *paash* are formed, which O wise men! you may recognise. —422

Saying the word "Shatruni" in the beginning and then adding the words "Ripu Ari," the names of *paash* are formed, which O wise men! you may recognise. —423

The names of *paash* are formed by firstly uttering the word "Dhujni" in the beginning and then adding "Ripu Ari," O wise men! you may recognise —424

Keeping the word "Ripuni" in the beginning and saying "Ripukshai" at the end, O wise men! the names of *paash* to be recognised in the mind are formed. —425

Saying the word "Arini" in the beginning and then adding "Ripu Ari," the names of "Tupak" (*paash*) are formed. —426

Saying "Raajni" in the beginning and adding "Ripu Ari" at the end, O wise men! the names of *paash* are formed. —427

Saying the word "Isharni" in the beginning and then adding "Ripu Ari," O wise men! the names of *paash* are formed. —428

Saying the word "Bhoopani" in the beginning and then adding "Ripu Ari," O wise men! the names of *paash* are formed. —429

Saying "Nrapjan Aishvaryani" in the beginning and uttering "Ripu Ari" at the end, the names of *paash* are formed, which O poets! you may know correctly. —430

Saying the word "Rajni" in the beginning and then adding "Ripu Ari," the names of *paash* are formed. —431

Saying "Ishni" in the beginning and then uttering the word "Antak," the names of *paash* are formed, which O poets! you may improve. —432

Saying the word "Nareshni" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed correctly. —433

Saying the word "Ravani" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed. —434

Saying "Raayan" in the beginning and then adding "Ripu Ari," O wise men! the names of *paash* are formed. —435

Saying "Isharni" primarily, add "Ripu Ari' at the end and recognise innumerable names of *paash*. —436

Saying the word "Dhujni" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed. —437

Saying the word "Daityani" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are recognised correctly. —438

Saying the word "Radni" in the beginning and then adding "Ripu Ari" at the end, innumerable names of *paash* are formed. —439

Saying the word "Vaarini" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed. —440

Saying "Duryodhana" in the beginning and then adding "Ripu Ari" at the end, thousands of names of *paash* continue to be evolved. —441

Saying the word "Durbani" in the beginning and then adding "Ripu Ari," the names of *paash* continue to be formed. —442

Saying the word "Saabajni" in the beginning and then adding "Ripu Ari" at the end, innumerable names of *paash* continue to be formed. —443

Saying the word "Maatagni" in the beginning and then adding "Ripu Ari" at the end, innumerable names of *paash* continue to be formed. —444

Saying the word "Turangni" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed. —445

Saying the word "Hastni" in the beginning and then adding "Ripu Ari" O wise men! the names of *paash* are formed. —446

Saying the word "Dantni" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed, which O wise men! you may recognise. —447

Saying the word "Durdani" primarily and then adding "Murdani" at the end, the names of *paash* are formed. —448

Saying the word "Padmani" in the beginning and then adding "Ripu Ari," the names of *paash* are formed. —449

Saying the word "Baalaa" in the beginning and then adding "Ripu Ari," O good poets! recognise the names of *paash*. —450

Saying the word "Kunjar" in the beginning and then adding the word "Patak" at the end, the names of *paash* are formed. —451

Saying the word "Hasitani" in the beginning and then adding "Ripu Ari," O skilful people! the names of *paash* are formed. —452

Saying the word "Kumbhani" in the beginning and then uttering "Ripu Ari," the names of *paash* are formed. —453

Saying the word "Karini" in the beginning and then adding "Ripu Ari," O wise men! the names of *paash* are formed. —454

Saying the word "Sindhuri" in the beginning and then uttering "Ripu Ari" at the end, the names of *paash* continue to be evolved. —455

Saying the word "Ankapi" primarily and then adding "Ripu Ari" at the end, the names of *paash* are known correctly. —456

Saying the word "Naagini" firstly and then adding "Ripu Ari," O wise men! the names of *paash* continue to be evolved. —457

Saying the word "Harni" in the beginning and then adding "Ripu Ari," O wise men! comprehend the names of *paash*. —458

Saying the word "Maatangani" in the beginning and then adding "Ripu Ari" at the end, O good poets! know the names of *paash* correctly. —459

Saying the word "Baajani" in the beginning and then adding "Ripu Ari" at the end, the names of *paash* are formed, which O talented persons! may be considered as true. —460

End of the fourth chapter entitled
"The Names of *Paash*" in
Shri Shastar Naam-Maala Purana.

Now begins the Description of the Names of *Tupak*

DOHIRA

Uttering the word "Vaahini" and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O poets! you may comprehend. —461

Uttering the word "Saindhvni" in the beginning and saying the word "Ripumi" at the end, the names of *tupak* are formed. —462

Uttering the word "Turangni" in the beginning and saying "Ripu Ari" at the end, the names of *tupak* are formed. —463

Adding the word "Haa" with the word "Hayani," O wise men! the names of *tupak* are formed. —464

Saying the word "Arbani" in the beginning and adding "Ripu Ari" at the end, the names of *tupak* are formed. —465

Saying "Kinkani" primarily and then uttering the word "Ripu," the names of *tupak* are formed. —466

Saying the word "Ashivani" in the beginning and then adding the word "Ari" at the end, O skilful people! the names of *tupak* may be comprehended. —467

Saying the word "Shvasni" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are recognised. —468

Saying the word "Aadhani" in the beginning and adding the words "Ripu Ari," O wise men! the names of *tupak* are formed. —469

Saying the word "Prabhumi" in the beginning and then adding the word "Ripu" at the end, O wise men! the names of *tupak* are formed. —470

Uttering the word "Bhoopani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are known correctly. —471

Uttering the word "Ishani" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —472

Uttering the word "Saudani" in the beginning and then adding "Ripu Ari," O wise people! the names of *tupak* come to the fore. —473

Uttering the word "Shatruni" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —474

Naming all the canopies and uttering the word "Nee" and then adding the word "Ripuhi," the names of *tupak* continue to be evolved. —475

Saying the word "Chhatarni" in the beginning and then adding "Ripu Ari," at the end, the wise men recognise the names of *tupak*. —476

Uttering the word "Patrani" in the beginning and then saying "Ripuni" O wise men! recognise the names of *tupak*. —477

Saying the word "Patakani" in the beginning and then adding "Ripu Ari," O skilful persons! understand the names of *tupak*. —478

Saying firstly the word "Kshitipati" and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O good poets! you may consider. —479

Uttering the word "Ravdan" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O wise men! you may recognise. —480

Saying the word "Shastarni" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —481

Saying the word "Shatruni" in the beginning and then adding "Ripu Ari," O skilful persons! the names of *tupak* are formed. —482

Saying the word "Subhatni" in the beginning and adding "Ripu Ari" at the end, the wise men may comprehend the names of *tupak*. —483

Saying the word "Rathni" in the beginning and then uttering "Mathni-mathan," the names of *tupak* are formed. —484

Saying the word "Sindhuni" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —485

Saying the word "Shakatni" in the beginning and then adding "Ripu Ari," O wise people! understand the names of *tupak*. —486

Saying the word "Shatruni" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed, which the good poets may improve. —487

Saying the word "Dushtni" in the beginning and then adding "Ripu Ari" at the end, O wise men! the names of *tupak* are formed, which you may recognise. —488

Saying the word "Ashtakvachani" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —489

Saying the word "Barmani" in the beginning and then adding "Ripu Ari" at the end, O wise men! recognise the names of *tupak*. —490

Saying the word "Tantranani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which may be comprehended. —491

Saying the word "Charmani" in the beginning and then adding "Ripu Ari' at the end, the names of *tupak* are formed, which may be comprehended correctly. —492

Saying the word "Kshiprani" in the beginning and then adding "Ripu Ari" at the end, all the names of *tupak* in innumerable forms continue to be evolved. —493

Saying the word "Shalyani" in the beginning and then adding "Ripu Ari" the names of *tupak* are formed, which O talented persons! you may recognise. —494

Saying the word "Chakrani" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed, which, O skilful people! you may comprehend. —495

Uttering the word "Kharagni" in the beginning and then saying "Ripu Ari" at the end, the names of *tupak* are formed. —496

Saying the word "Ashivni" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —497

Saying the word "Nirstraini" in the beginning and then uttering "Ripu Ari" at the end, the names of *tupak* continue to be evolved in authenticated form. —498

Saying the word "Khagni" in the beginning and the adding "Ripu Ari" the names of *tupak* are formed. —499

Saying the word "Shastar-aishani" in the beginning and then adding "Ripu Ari," O skilful persons! comprehend the names of *tupak*. —500

Saying the word "Shastar-raajini" in the beginning and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —501

Saying the word "Shastar-ravani" in the beginning and then uttering "Ripu Ari," the names of *tupak* are formed. —502

Saying the word "Saiphani" in the beginning and then adding "Ripu Ari," O wise men! comprehend the names to *tupak*. —503

Saying firstly the word "Tegni" and then adding "Ripu Ari," the names of *tupak* are formed. —504

Saying the word "Krashanani" in the beginning and then adding "Ripu Ari" the names of *tupak* are formed. —505

Saying the word "Shamsherni" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed which O wise men! recognise them in your mind. —506

Saying the word "Kandini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O poets! you may comprehend correctly. —507

Saying the words "Khal-Khandan" in the beginning and then adding "Ripu Ari," O skilful persons! the names of *tupak* are formed. —508

Saying the word "Kavchanthani" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed, which O wise men! you may recognise. —509

Saying the words "Dhaaraadharni" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —510

Saying the word "Karachtaapini" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —511

Saying the words "Tantraan Ari" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O wise men! you may comprehend. —512

Saying the word "Kavach-ghatini" in the beginning and then adding "Ripu Ari" at the end, the authentic names of *tupak* are formed. —513

Saying "Dusht-Dhani" in the beginning and then uttering "Ripu Ari" O wise men! comprehend the names of *tupak* —514

Saying "Durjan-dalni" primarily and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —515

Saying the words "Durjan-Dabakni" in the beginning and then adding "Ripu Ari," O skilful persons! the names of *tupak* are formed. —516

Saying the words "Dusht-charvani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O wise men! you may comprehend. —517

Saying the words "Veer-Varjani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are evolved. —518

Saying firstly "Baan-Varjani" and uttering the word "Ripuni" at the end, the name of *tupak* are formed. —519

Saying primarily "Vishikh-varshini" in the beginning and then adding "Ripu Ari," O wise men! the names of *tupak* are formed. —520

Saying the words "Baar-Daayani" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —521

Saying firstly the words "Vishikh-Vrashtni" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —522

Saying the words "Panaj-Prahaaran" in the beginning and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —523

Saying firstly the word "Dhanani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —524

Saying firstly the word "Dhanushani" and then adding "Ripu Ari," the names of *tupak* are formed, which O wise men! you may recognise. —525

Saying firstly the word "Kuvandni" and then adding "Ripu Ari," the names of *tupak* are formed, which O skilful persons! you may comprehend. —526

Saying firstly "Baanaa-Grajni" and then adding "Ripu Ari," O wise persons! the names of *tupak* are formed. —527

Saying firstly the word "Baan-Praharni" and then adding "Ripu Ari," the names of *tupak* are formed. —528

Saying firstly the word "Baanani' and then adding "Ripu Ari," the names of *tupak* are formed. —529

Saying firstly the word "Bisikkh-pranani" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —530

Saying firstly the word "Bisikkhan" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —531

Saying the words "Subhat-ghayani" in the beginning and then adding "Ripu Ari," O wise men! the names of *tupak* are formed correctly. —532

Saying firstly the words "Shatru-Sanharni" and then adding "Ripu Ari" at the end the names of *tupak* are formed, which O poets! you may comprehend correctly. —533

Saying "Panach-Praharni" in the beginning and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —534

Saying "Kovandaj-dayani" in the beginning and then uttering "Ripu Ari," O wise men! the names of *tupak* are formed. —535

Saying firstly the word "Nishamgni" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —536

Saying firstly the word "Patrani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed, which O poets! you may comprehend correctly. —537

Saying firstly the word "Pankhini" and then adding "Ripu Ari," O wise men! the names of *tupak* are formed. —538

Saying firstly the word "Patrani" and then adding "Ripu Ari," at the end, the names of *tupak* are formed. —539

Saying firstly the word "Parini" and then adding "Ripu Ari," O wise men! recognise the names of *tupak*. —540

Saying firstly the word "Pabkhini" and then uttering "Ripu Ari," the names of *tupak* are formed. —541

Saying firstly the word "Patrani" and then uttering "Ripu Ari" at the name of *tupak* are formed. —542

Saying firstly the word "Nabhchari" and then uttering "Ripu Ari" at the end, O poets, the names of *tupak* are formed, which you may improve. —543

Saying firstly the word "Rathani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —544

Saying the word "Shaktani" in the beginning and then adding "Ripu Ari," O skilful persons, the names of *tupak* are formed. —545

Saying firstly the word "Rathni" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —546

Saying firstly the word "Sayandni" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —547

Saying firstly the word "Patni" and then uttering "Ripu Ari" at the end, O wise men! the names of *tupak* are formed. —548

Saying firstly the word "Vastrani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —549

Saying firstly the word "Vayuhani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —550

Saying firstly the word "Vajrani" and then uttering "Ripu Ari" at the end, O good poets! the names of *tupak* are formed. —551

Saying firstly the word "Vajrani" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —552

Uttering firstly the word "Dalni" and then adding the word "Malni," the names of *tupak* are formed, which O wise men! you may comprehend in your mind. —553

Saying firstly the word "Vaaditrani" and then adding "Ari," the names of *tupak* are formed. —554

Saying primarily the word Naadini and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —555

Saying firstly the words "Dudumbhi-dhanani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —556

Saying primarily the word "Bherini" and then uttering "Ripu Ari" at the end, O poets! the names of *tupak* are formed. —557

Saying firstly the word "Naadnaadini" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —558

Saying firstly the words "Dudumbhi-dhanani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —559

Saying primarily the word "Bherini" and then adding the word "Ripu," O wise men, the names of *tupak* are formed. —560

Saying firstly the words "Dundubhi-Ghoshani" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —561

Saying firstly the word "Naadaaniksani" and then adding "Ripu Ari," the names of *tupak* are formed. —562

Saying firstly the word "Anikni" and then adding the word "Ripu," O wise men! the names of *tupak* are formed. —563

Saying firstly the word "Dhaalani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed, which may be comprehended thoughtfully. —564

Add the word "Ripu" after saying the word "Dhadhni" primarily, and in this way recognise the names of *tupak*. —565

Saying firstly word "Shankhnishoni" and then uttering "Ripu Ari," the names of *tupak* are formed. —566

Saying the word "Shankhshabadni" primarily and then uttering "Ripu Ari" at the end, the name of *tupak* are formed. —567

Saying the word "Shankhnaadni" in the beginning and then adding "Ripu Ari" at the end, the name of *tupak* are formed, which O wise men! you may comprehend. —568

Saying the word "Singhnadani" in the beginning and then adding "Ripu Ari" at the end, O good poet! the names of *tupak* are formed correctly. —569

Saying the words "Palbhaksh-nadani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —570

Saying firstly "Vyaghra-nadini" and then "Ripu Ari," the names of *tupak* are formed. —571

Saying the words "Haryaksh-nadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —572

Saying firstly the words "Pundreek-naadini" and adding the word "Ripu" at the end, the names of *tupak* are formed, which O wise men! you may comprehend. —573

Saying the word "Harnadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —574

Saying firstly the words "Panchanan-Ghoshani" and then adding "Ripu Ari," the names of *tupak* are formed. —575

Saying firstly the words "Sher-shabadni" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —576

Saying firstly the words "Mrigaari-naadini" and then adding "Ripu Ari," O knowledgeable persons! the names of *tupak* are formed. —577

Uttering the words "Pashupataari-dhanani" and then adding "Ripu," O wise men! the names of *tupak* are formed. —578

Saying firstly "Mrigpati-naadini" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —579

Saying the words "Pashu-ishran-naadini" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —580

Saying firstly "Gaj-nadini" and then adding "Ripu" at the end, the names of *tupak* are formed. —581

Saying firstly the words "Saudiyar-dhanani' and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —582

Saying firstly "Dantyari-naadini" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —583

Saying the words "Anik-piyar-naadini" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —584

Saying the words "Sindhu-raari-dhanani" and then uttering "Ripu Ari" at the end, the names of *tupak* are formed, which you may comprehend. —585

Saying primarily "Maatangari-naadini" primarily and then uttering "Ripu Ari," the names of *tupak* are formed. —586

Uttering the words "Saavijaari-dhanani" and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —587

Saying the words "Gaj-niari-naadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —588

Saying "Naarari-dhanini" primarily and then adding "Ripu Ari," O wise men! the name of *tupak* continue to be evolved. —589

Uttering primarily the words "Hasit-ari-dhanani" and then adding "Ripu Ari," the names of *tupak* are formed, which O wise men! you may recognise. —590

Uttering the firstly "Hirani-ari" and then adding "Ripu," the names of *tupak* are formed, which O wise men! you may recognise in your mind. —591

Saying "Karimiari-dhanani" primarily and then adding "Ripu" at the end, the names of *tupak* are formed. —592

Saying firstly the words "Bariyar-dhanini" and then uttering "Ripu Ari," the names of *tupak* are formed. —593

Saying the words "Dhanu-ari-dhanini" in the beginning and then adding "Ripu Ari," the names of *tupak* are formed. —594

Saying the words "Dadhi-ripu-dhanini" primarily and then uttering "Ripu Ari," the names of *tupak* are formed. —595

Saying the words "Padam-ari" in the beginning and then uttering "Ripu Ari," the names of *tupak* are formed. —596

Saying firstly the word "Baliyar" and then adding "Ripu" the names of *tupak* are formed. —597

Saying the words "Imbh-ari-dhanani" and then adding "Ripu Ari" the names of *tupak* are formed. —598

Saying the words "Kumbhi-ari-naadini" primarily and then adding "Ripu-kshai," the names of *tupak* are formed. —599

Saying the words "Kunjar-ari-naadini" primarily and then uttering "Ripu," the names of *tupak* are formed. —600

Uttering "Patra-ari-dhanani" and then adding "Ripu", the names of *tupak* are formed. —601

Saying the words "Taru-ripu-ari-dhanani" and then adding "Ripu," O wise men! recognise the names of *tupak*. —602

Uttering the words "Saudiyantak-dhanani" and then saying "Ripu Ari," the names of *tupak* are formed. —603

Uttering "Hayani-ari" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which, O good poets! you may comprehend. —604

Saying the words "Hayani-ari-dhanani" in the beginning and then adding "Ripu," the name of *tupak* are formed, which O wise men! you may recognise. —605

Uttering the words "Hayani-yantak-dhanani" and then adding "Ripu," the name of *tupak* are formed. —606

Saying firstly "Ashvari-dharni" and then adding "Ripu Ari," the names of *tupak* are formed. —607

Saying "Tur-ari-naadini" primarily and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —608

Saying "Turangari-dhanani" in the beginning and then adding "Ripu," the names of *tupak* are formed, which O skilful persons! you may comprehend. —609

Saying the word "Ghorantkani" in the beginning and then adding "Ripu" at the end, the names of *tupak* are formed correctly. —610

Saying firstly "Baajaantkani' in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O wise men! you may comprehend. —611

Saying "Bahanantaki" and then uttering "Ripu-naadini," the names of *tupak* are formed. —612

Saying the words "Sarjaj-ari-dhanani" and then adding "Ripu," O wise men! the names of *tupak* are formed. —613

Saying firstly "Baaji-ari-dhanani" in the beginning and then adding "Antyantak," the names of *tupak* are formed, which O skilful persons! you may comprehend. —614

Saying the word "Ripu Ari" in the beginning and then uttering "Ripu" at the end, the names of *tupak* are formed. —615

Saying the words "Vaahini-naadi" in the beginning and then adding "Ripu" at the end, the names of *tupak* are comprehended correctly. —616

Saying "Turangari" in the beginning and then adding "Dhanani-ari," the names of *tupak* are formed. —617

Saying firstly "Arab Ari" and then adding "Ripu Ari," the names of *tupak* are comprehended. —618

Saying firstly "Turangari-dhanani" and then adding "Ripu Ari," the names of *tupak* are recognised. —619

Saying "Kinkan-ari-dhanani" and then adding "Ripu" at the end, the names of *tupak* are formed. —620

Saying "Dhari-ari-naadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —621

Saying the words "Mrigaari-naadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed, which O poets! you may comprehend correctly. —622

Saying the words "Shrani-ari-dhanani" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* are formed. —623

Saying the words "Mragi-ari-naadini" in the beginning and then adding "Ripu Ari" at the end, the names of *tupak* may be comprehended correctly. —624

Saying "Tran-ari-naadini" and then adding "Ripu," the names of *tupak* are recognised by the wise mind. —625

Saying the word "Bhoochari" in the beginning and then uttering "Ripu Ari" at the end, the names of *tupak* are formed. —626

Saying the word "Subhat" in the beginning and then adding the word "Shatru" at the end, the names of *tupak* are formed. —627

Uttering the word "Shatru" in the beginning and then adding the word "Antyantak," the names of *tupak* are formed. —628

Saying the word "Shatru" in the beginning and then adding "Jhoolani" at the end, the names of *tupak* are formed. —629

Saying the word "Yuddhani" in the beginning and then adding the word "Antkani," the names of *tupak* are formed. —630

Saying the word "Varam" in the beginning and then adding the word "Vedhani" at the end, the name of "Karmavedhani *tupak*" is uttered. —631

Saying the word "Charam" in the beginning and then adding the word "Ghayani," the name of "Charam-ghayani *tupak*" is recognised. —632

Saying the word "Durjan" in the beginning and then uttering the word "Ghayani" at the end, the name of "Durjan-bhakshani *tupak*" is comprehended correctly. —633

Saying the word "Khal" in the beginning and then adding the word "Haa," comprehend, the name of *tupak*. —634

Saying the word "Dushtan" in the beginning and then adding the word "Ripuni" at the end, O skilful persons! the names of *tupak* are formed. —635

Saying the word "Ripuni" in the beginning and then adding the word "Khipani," the name of *tupak* are formed. —636

Naal, Saiphani, Tuapk, Jabarjang, Hathnaal, Sutarnaal, Ghurnaal, Chooran-par-jawaal are also the names of *tupak*. —637

Saying the word "Jawaal" in the beginning and then uttering the word "Dharni," the names of *tupak* are formed. —638

Saying the word "Anil" in the beginning and then adding the word "Chhorani" at the end, the names of *tupak* are formed. —639

Saying the words "Jawaalaa-vamani" in the beginning and then after reflection in the mind, the names of *tupak* are comprehended. —640

Saying the word "Ghan" in the beginning and then uttering the word "Dhunani" at the end, O wise men! the names of *tupak* are formed. —641

Uttering the word "Ghan" in the beginning and then "Naadini" at the end, the names of *tupak* are formed. —642

Saying the word "Vaarid" in the beginning and then the word "Shabadni" at the end, the names of *tupak* continue to be formed. —643

Saying the words "Meghan-dhanani" in the beginning and then uttering "Ripu Ari," O wise men! the names of *tupak* are formed. —644

Uttering the word "Meghshabadni" in the beginning, the names of *tupak* are also formed, which may be comprehended correctly. —645

Uttering firstly the word "Golaa" and the word "Aalaya" at the end, the names of *tupak* are formed. —646

Saying firstly the word "Golaa" and then adding "Dharani' at the end, the names of *tupak* are formed. —647

Saying firstly the word "Golaa" in the beginning and then adding the word "Asayani," O wise men! recognise the names of *tupak*. —648

Uttering the word "Golaagatrani" in the beginning and the word "Shabad," the names of *tupak* are formed. —649

Saying the word "Golaa" in the beginning and then the word "Aalayani," the names of *tupak* are formed. —650

Saying the word "Golaa" in the beginning and then "Sadanani" at the end, O good poets! comprehend the names of *tupak*. —651

Uttering the word "Golaa" in the beginning and then "Ketani" at the end, innumerable names of *tupak* continue to be evolved. —652

Saying the word "Golaa" in the beginning and then adding the word "Ketani" at the end, O skilful persons! the names of *tupak* are formed. —653

Saying the word "Golaa" in the beginning and then uttering the word "Sadni" at the end, O wise men! the names of *tupak* are formed. —654

Saying the word "Golaa" in the beginning and uttering the word "Dhamini" at the end, the names of *tupak* are formed. —655

Saying the word "Golaa" in the beginning and then adding the word "Nivasani" at the end, innumerable names of *tupak* continue to be evolved. —656

Saying the word "Golaa" in the beginning and then adding the word "Garahikaa" at the end, the names of *tupak* continue to be evolved. —657

Saying the word "Golaa" in the beginning and then adding the word "Muktani" at the end, speak all the names of *tupak* thoughtfully. —658

Saying the word "Golaa" in the beginning and then the word "Daatri" at the end, the names of *tupak* are formed. —659

Saying the word "Golaa" in the beginning and then adding the word "Tajni," the names of *tupak* are formed. —660

Saying firstly the word "Jawaalaa" and then the word "Dakshini" at the end, the names of *tupak* continue to be formed. —661

Saying firstly the words "Jawaal-shakitni" and then adding the word "Bakatra" afterwards, the names of *tupak* are recognised. —662

Uttering firstly "Jawaalaa-Tajni" and then "Bakatra," the names of *tupak* are formed, which may be comprehended. —663

Uttering firstly "Jawaalaa-Chhaadan," the names of *tupak*, O wise men! may be comprehend correctly. —664

O wise men! comprehend correctly the names of *tupak* by uttering firstly the word "Jawaalaa-dayani." —665

O wise men! comprehend correctly the names of *tupak* by uttering firstly the word "Jawaalaa-bakatrani." —666

Saying firstly the word "Jawaalaa" and then adding the word "Praktaayani," O wise men! the names of *tupak* are formed. —667

Know the names of *tupak* by uttering firstly the word "Jawaalaa" and then saying the word "Dharni" at the end. —668

The names of *tupak* are comprehended by uttering firstly the word "Durjan" and then adding the word "Daahani." —669

Comprehend the names of *tupak* correctly by firstly uttering the word "Durjan" and saying the word "Dalni" at the end. —670

The names of *tupak* are formed by uttering firstly the word "Goli-dharani" and then the word "Bakatra." —671

By uttering firstly the word "Dusht" and the word "Dahani" afterwards, the names of *tupak* are formed, which O wise men! you may comprehend. —672

CHAUPAI

The names of *tupak* can be thought out by uttering the words "Kaashth-orashthani" and then adding the words "Bhoomij-Prashthani," the names of *tupak* can be recognised. —673

Uttering firstly the words "Kaashth-prashthani" and thinking about all the names of *tupak* and them adding the words "Drum-Jawaasani," recognise the name of "Naalidaar *tupak*." —674

Uttering firstly the words "Kashth-prashthani" and then saying the word "Bakatra" afterwards, O wise men! the names of *tupak* are formed. —675

The names of *tupak* are formed by uttering the words "Jalaj-prashthani," which may be comprehended correctly. —676

By uttering the words "Vaarij-prashthani" from the mouth, the names of *tupak* are formed. —677

Uttering the word "Bakatra" after the word "Neeljaltrani," the names of *tupak* are formed. —678

By uttering the words "Ambuj-prashthani" from the mouth, the names of *tupak* are formed. —679

By uttering the words "Ghanjaj-prashthani," O wise men! the names of *tupak* are formed, which may be comprehended correctly. —680

The names of *tupak* are formed by firstly uttering the word "Jaltaru" and then adding the words "Prashthani-dhar" afterwards. —681

The names of *tupak* are formed by firstly saying the word "Vaari" and then uttering the words "Taru-prashthani," which O wise men! you may recognised in your mind. —682

The names of *tupak* are formed by firstly uttering the word "Neer" and then adding the words "Taru-prashthani." —683

O wise men! the names of *tupak* are known by uttering the word "Arj-prashthani." —684

CHAUPAI

Saying the words "Vaarij-prashthani" in the beginning and thinking of the names of *tupak*, and then adding the words "Bhooruha-prashthani" comprehend the names of *tupak*. —685

Firstly utter the word "Bhoomi" and then add the words "Ruka-prashthani" and in this way all the names of *tupak* will be formed, which can be recognised by some wise men. —686

Saying "Taru-ruha-prashthani" in the beginning and thinking of the names of *tupak*, then adding the words "Kaashth-kundani," comprehend all the names of *tupak* in your mind. —687

Say firstly the word "Bhoomi" and then add the word "Ruha," and comprehend in this way all the names *tupak* unhesitatingly. —688

Utter the word "Ruha" after the word "Prathvi" and in this way, without any difference, know the names of *tupak*. —689

Putting firstly the word "Vraksh" and then adding the word "Prashthani" afterwards, many names of *tupak* are formed, there is no mystery in it. —690

Putting the word "Drumaj" in the beginning and the word "Prashthani" at the end, all the names of *tupak* are formed, if any wise men want to know. —691

Saying the word "Taru" in the beginning and thinking about the word "Prashthani" afterwards, comprehend all the names of *tupak* without any discrimination. —692

Putting the word "Rukh" in the beginning and the word "Prashthani" afterwards, all the names of *tupak* are formed without any difference. —693

Saying the word "Utbhuj" in the beginning and thinking about the word "Prashthani" in the mind, comprehend all the names of *tupak* without any difference. —694

Saying the word "Tarus" in the beginning and then adding the word "Prashthani," comprehend the names of *tupak* without any difference. —695

Comprehend all the names of *tupak* by putting the word "Patri" in the beginning and then adding the word "Prashthani" afterwards, and do not consider any mystery in it. —696

ARIL

Utter the word "Dharaadhaar" in the beginning, then add the word "Prashthani," and O wise men! comprehend all the names of *tupak* without any difference. —697

DOHIRA

The names of *tupak* are formed by placing the word "Dharaaraaj" in the beginning and then adding the word "Prashthani," which O wise men! comprehend them in your mind. —698

Saying firstly the word "Dharaa" and then adding the words "Naayak" and "Prashth" at the end, the names of *tupak* (Bandook) are comprehended correctly. —699

CHAUPAI

Say firstly the word "Dharaa," then add the word "Naayak" and then utter the word "Prashthani," comprehend all the names of *tupak*. —700

Uttering firstly the word "Dharni" and then the word "Raav" and afterwards adding the word "Prashthani," comprehend all the names of *tupak*. —701

Putting the words "Dharnipati" in the beginning and afterwards adding the word "Prashthani," comprehend all the names of *tupak* without any difference. —702

Saying the words "Dharaaraat" in the beginning and then adding the word "Prashthani," comprehend the names of *tupak*, there is not an iota of falsehood in it. —703

Saying the word "Dharaaraaj" in the beginning and then adding the word "Prashthani" with it, the names of *tupak* are comprehended, which is eulogised by all. —704

Utter the word "Dharaa" and then add the word "Prashthani" at the end, then comprehend the names of *tupak* without any difference. —705

Saying the word "Dharaa" in the beginning and then "Indra" and afterwards adding the word "Prashthani" all the name of *tupak* are comprehended. —706

Saying the firstly the word "Dharaa," then adding the word "Paalak" and then uttering the word "Prashthani," all the names of *tupak* are known. —707

Saying the word "Taruj" in the beginning and adding the word "Naath" and then uttering the word "Prashthani," comprehend the names of *tupak*. —708

Putting the word "Drumaj" in the beginning, then adding the word "Naayak" and then adding the word "Prashthani" at the end, all the names of *tupak* are comprehended. —709

Uttering firstly the word "Phal" then the word "Nayak" and then saying the word "Prashthani," all the names of *tupak* are comprehended. —710

Saying the word "Taruj" in the beginning and then adding the words "Raaj" and "Prashthani," the names of *tupak* (Tuphang) are known in the mind. —711

Saying the words "Dharni Jaa," then adding then word "Raat" and afterwards adding the words "Prashthani," comprehend all the names of *tupak*. —712

Saying the word "Vrakshaj" in the beginning and then adding the words "Raajaa" and "Prashthani," comprehend all the names of *tupak*. —713

Saying the words "Taru-ruha-anuj" in the beginning and then adding the words "Naayak" and "Prashthani," new names of *tupak* are evolved. —714

Saying the words "Taru-ruha-prashthani," O wise men! the names of *tupak* may be comprehended. —715

O good poet, utter the word "Kundani" from your mouth, from which the names of *tupak* are formed correctly. —716

ARIL

The names of *tupak* are recognised by uttering the words "Kaashth-kundani." Saying the words "Vraksh-jawaasini" from the mouth, the names of *tupak* are known in the heart. —717

Saying the words "Dhar-Ishwarjaa" and then adding the word "Kundani" after it, O good poets! comprehend it as true and utter the names of *tupak* unhesitatingly. —718

By uttering the word "Taru-jawaasini," all the names of *tupak* are comprehended in mind. Have no doubt about it in your heart and wherever you want, you may use this name. —719

CHAUPAI

Utter the word "Bhoomi" and then add the word "Jaa;" comprehend the names of *tupak* in this way and do not consider any difference in it. —720

Utter firstly the word "Prathvi" and then add the word "Jaa;" and knowing all the names of *tupak* (Tuphang), you may use them, wherever you want. —721

Add the word "Jaa" after the word "Basiddhaa" and know all the names of *tupak* without any discrimination. —722

Utter the word "Vasundaraa" and add the word "Jaa" to it, and knowing all the names the of *tupak*, you may use them according to your heart's desire. —723

Uttering firstly the word "Tarini" and then add the word "Jaa" to it, and you may use all the names of *tupak* to your heart's desire. —724

CHHAND

All the names of *tupak* are formed by putting firstly the word "Baleesh" and adding the word "Vaasini" to it, there is no mystery in it. —725

CHAUPAI

Comprehend all the names of *tupak* by uttering firstly the word "Singh" and then adding the word "Ari," there is no mystery in it. —726

Utter firstly the word "Pundareek" and then add "Ari" after it, then comprehend all the names of *tupak*, there is no mystery in it. —727

Put firstly the word "Hari-aksh" and then add the word "Taa" and thus comprehend the names of *tupak* according to your heart's desire. —728

CHHAND

Recognise the names of *tupak* (Tuphang) without any discrimination by firstly uttering the word "Mrigraaj" and then adding the word "Ari." —729

CHAUPAI

Comprehend all the names of *tupak* by adding the word "Ripu" with the word "Mrigraaj" and do not consider any mystery in it. —730

Comprehend all the names of *tupak* by firstly uttering "Pashupatesh" and then adding the word "Ari;" do not consider any mystery in it. —731

DOHIRA

Naming all the animals and then adding the word "Shatru" at the end, all the names of *tupak* continue to be evolved. —732

Saying the word "Mrig" in the beginning and then uttering the word "Pati" and afterwards adding the word "Ari," comprehend the names of *tupak* (Tuphang) correctly. —733

CHHAND

Saying firstly the word "Mrig" and then uttering the words "Pati" and "Ripu," all the names of *tupak* are comprehended. —734

The names of *tupak* are recognised by uttering firstly the word "Sharangi" (deer) and then adding the words "Ari" and "Ari." —735

CHHAND BARAA

Utter primarily the word "Pati" and then the word "Mrig" and afterwards adding the word "Ari," recognise the names of *tupak* O good poets! there is no mystery in it and use this word anywhere in Kabit stanza. —736

CHAUPAI

Saying firstly the word "Hiran," then the word "Pati" and afterwards uttering the word "Ari," think about all the names of *tupak*. —737

Recognise all the names of *tupak* by uttering the word "Shrangi" and then adding the words "Pati" and "Shatru" —738

After uttering the word "Krishnaajin," add the word "Pati" then recognise the names of *tupak* without any difference. —739

DOHIRA

Utter firstly from your mouth the word "Nayanotam" and then saying the words "Pati Ari," comprehend all the names of *tupak*. —740

CHAUPAI

Comprehend all the names of *tupak* by uttering the word "Sautani" and then saying the words "Pati Ripu." —741

ARIL

The names of *tupak* are comprehended by uttering the word "Mrigi" and afterwards adding the words "Nayak" and "Shatru," you may describe it according to your incarnation. —742

Comprehend all the names of *tupak* in your heart by uttering the words "Sit-asit-anjan" and then adding the words "Pati" and "Shatru." —743

Uttering firstly "Udar-shvet-charam" and then adding the words "Naath Ripu," comprehend all the names of *tupak*. —744

CHAUPAI

Utter firstly the words "Krishna-prashth-charam," then add the word "Nayak" and afterwards mention the word "Shatru;" in this way recognise all the names of *tupak*. —745

After the words "Chaaru-netra," add the words "Pati" and "Naath" and in this way recognise the names of *tupak* in your mind. —746

Saying the word "Nayanotam" add the words "Nayak" and "Shatru," then recognise the names of *tupak* in your mind. —747

Saying firstly the word "Mrigi," then add the words "Nayak" and "Shatru," then recognise the names of *tupak* in your mind. —748

Comprehend the names of *tupak* by firstly saying the word "Chakkhi" and then adding the words "Ripu" and "Shatru." —749

Saying firstly the words "Mrigi-aadhip" and then adding the words "Pati" and "Shatru," recognise thus all the names of *tupak*. —750

Utter firstly the words "Mrigi-raat" and then say "Pati Shatru," thus comprehend the name of *tupak*. —751

Utter firstly the words "Mrigi-Indra" and add the word "Nayak;" after that speaking the word "Ripu," recognise all the name of *tupak*. —752

Utter firstly the word "Mrigeshwar," speak the words "Pati Shatru;" then recognise all the names of *tupak*. —753

ARIL

Saying firstly the word "Mrigiraaj," then uttering the word "Nayak" and then adding the word "Shatru" at the end, O wise persons! recognise all the names of *tupak*. —754

Saying the word "Mrigaj" in the beginning and then uttering the words "Nayak" and "Shatru," O wise men! comprehend the names of *tupak*. —755

Putting firstly the word "Mrigi," the word "Nayak" and afterwards adding the word "Shatru," all the names of *tupak* are comprehended in mind. —756

CHAUPAI

Putting firstly "Mrigi-anuj" and afterwards adding the words "Nayak" and "Shatru," all the names of *tupak* are known. —757

Putting firstly "Mrigi-anuj" and then "Nayak" and afterwards uttering the words "Shatru," all the names of *tupak* are comprehended. —758

Saying the word "Mrigi-anuj" in the beginning, then add the word "Nayak" and afterwards adding the word "Shatru," comprehend all the names of *tupak*. —759

Know the names of *tupak*, by saying firstly the word "Mrigi-raman" and then adding the words "Nayak" and "Shatru." —760

Saying firstly the words "Mrigi-jaayak" and then uttering the words "Nayak Shatru," comprehend the names of *tupak* (Bandook) in your mind. —761

DOHIRA

Saying firstly the words "Mrigi-jaa" and then uttering "Pati" and "Ripu," O poets, the names of *tupak* are formed. —762

The names of *tupak* are formed by uttering firstly "Tran-char" and then "Pati-ari." —763

ARIL

Utter the word "Tran-char," then add the word "Naath" and afterwards add "Shatru" at the end and in this way, recognise all the names of *tupak*. —764

Saying firstly the word "Tran-bhaksh" and then adding the words "Nayak" and "Shatru," consider all the names of *tupak*. —765

CHAUPAI

Utter firstly the words "Tran-haa" and then speak the words "Nayak Shatru" and then consider all the names of *tupak*. —766

ARIL

Utter firstly the words "Tran-haatri" and then add the words "Naath Shatru," and then comprehend all the names of *tupak* in your mind. —767

Saying firstly the words "Tran-bhakshi" and then adding the words "Nayak" and "Shatru," consider all the names of *tupak*. —768

Mentioning firstly "Tran-haa-ripu," then adding the words "Naath Shatru," recognise the names of *tupak*. —769

DOHIRA

Saying "Tran-ripu" and then adding "Pati-ripu" at the end, comprehend correctly all the names of *tupak*. —770

CHAUPAI

Utter firstly "Tran-ripu" and then add the words "Nayak" and "Shatru," and in this way consider all the names of *tupak*. —771

Saying firstly the word "Bhujantak" and then adding the words "Nayak" and "Shatru," recognise the name of *tupak* in your mind. —772

Saying firstly the words "Prathvi-jaa-ari" and then uttering the words "Nayak and Shatru," recognise all the names of *tupak*. —773

ARIL

Comprehend all the names of *tupak* by saying the words "Bhu-sut-ripu" and then adding the words "Naath Shatru." —774

CHAUPAI

Utter the word "Ud-bhid" and then add "Ripu-nayak," then speak the word "Shatru" and recognise the names of *tupak*. —775

Utter the words "Vasundraa-jaa-shatru," then add the words "Nayak" and "Shatru," know in this way the names of *tupak* (Bandook) in your mind. —776

Saying the word "Purni," add the words "Jaa," "Ripu" and "Shatru" and recognise all the names of *tupak*. —777

Saying firstly the word "Dvipni," then utter the words "Char" and "Shatru," and comprehend all the names of *tupak*. —778

Saying firstly the word "Srashtni," then add the words "Jaa" and "Shatru" and in this way recognise the names of *tupak* in your mind. —779

Saying firstly the word "Dharni," then add the words "Jaa," "Char" and "Shatru" and in this way comprehend all the names of *tupak*. —780

Say firstly the word "Dharaa," then utter the words "Jaa," "Char" and "Shatru," adopt the names of *tupak* in your mind. —781

DOHIRA

Utter the word "Bhoomij" and then saying "Char-ripu," comprehend correctly the names of *tupak*, the hero of the army. —782

CHAUPAI

Know all the names of *tupak* by firstly uttering the word "Drumni," then adding "Jaa, Char, Nayak and Shatru." —783

Comprehend the names of *tupak* by firstly uttering "Vrakshneej," then adding "Charanadik" and saying the word "Shatru." —784

Saying firstly the words "Dhar-aishvaryani" and then adding "Jaa, Char and Shatru" and comprehend all the names of *tupak*. —785

Saying firstly "Dharaa-taatani," then speak "Jaa-char-nayak" and knowing all the names of *tupak*, do not consider any discrimination in it. —786

ARIL

Utter firstly the word "Vaaridhni," after that add "Jaa-char-nayak," then utter after adding the word "Shatru" in this way adopt all the names of *tupak* in your mind. —787

Utter firstly the word "Saamudrani," after that add and speak the words "Jaa, Char and Shatru," O skilful people; consider all the names of *tupak*. —788

Utter firstly the word "Neer-raashi," then add "Jaa-char-nayak" and afterwards add "Shatru" at the end, and in this way, recognise all the names of *tupak*. —789

CHAUPAI

Uttering firstly the word "Neeraalayani," then add "Jaa-char- nayak" and afterwards add the word "Shatru" and recognise the names of *tupak* in mind. —790

ARIL

Utter the word "Neerdhani" in the beginning, then add "Jaa-char-nayak" and then saying the word "Shatru" at the end, O skilful people! in this way comprehend all the names of *tupak*. —791

DOHIRA

Saying firstly the word "Varalayani" then adding the words "Jaa-char-shatru," comprehend the names of *tupak*. —792

Utter firstly the word "Jalraashinani," then say the words" Jaa-char-nayak-shatru;" in this way consider all the names of *tupak*. —793

CHAUPAI

Utter firstly "Kalidhani" and afterwards "Jaa-char-nayak-shatru" and comprehend all the names of *tupak*. —794

Utter firstly the word "Ambujanani," then add "Jaa-char-nayak-shatru" and in this way comprehend the names of *tupak*. —795

Utter firstly the word "Jalni," then add "Jaa-char-pati" and then add the word "Shatru" and recognise all the names of *tupak*. —796

Utter the word "Paanini," then speak the words "Jaa-char-shatru" and in this way comprehend all the names of *tupak*. —797

Utter firstly the word "Ambujani" and then "Jaa-char-pati-shatru" and comprehend the names of *tupak*. —798

DOHIRA

Utter firstly the word "Vaarini" and then "Jaa-char-dhar and Shatru," and comprehend the names of *tupak* in your mind. —799

ARIL

Uttering firstly the word "Vaarijani" and then speaking "Jaa-char-pati-shatru," consider and remember all the names of *tupak*. —800

After firstly saying "Jalnidhani," utter the words "Jaa-char-nayak and Shatru," and comprehend all the names of *tupak*. —801

CHAUPAI

After firstly saying the word "Meghjani," utter the words "Jaa-char-nayak and Shatru" and know the names of *tupak*. —802

Know all the names of *tupak* after firstly saying the word "Ambujni" and then uttering "Jaa-char-nayak and Shatru." —803

Know the names of *tupak* by saying firstly the word "Hirni" and then uttering "Jaa-char-nayak and Shatru." —804

Consider all the names of *tupak* by firstly saying the word "Vaaridni" and then uttering the words "Jaa-char-nayak and Shatru." —805

Comprehend all the names of *tupak* by firstly saying the word "Nadini" and then uttering the words "Jaa-char-nayak and Shatru." —806

ARIL

Know all the names of *tupak* by firstly saying the word "Nayani" and then speaking "Jaa-char-nayak" and afterwards uttering the word "Shatru" at the end. —807

Consider all the names of *tupak* by firstly saying the word "Saritni" and then uttering the words "Jaa-char-nayak and Shatru." —808

O wise people! know all the names of *tupak* by firstly saying the word "Naadini" and then uttering the words "Jaa-char-nayak and Shatru." —809

Comprehend all the names of *tupak* by firstly saying the word "Alni" and then adding the words "Jaa-char-nayak and Shatru." —810

Speak firstly the word "Taranagani," then utter the words "Jaa-char-nayak and Shatru" and in this way know all the names of *tupak*. —811

Mention the words "Jaa-char-nayak-shatru" after firstly uttering the word "Karaarin" and know all the names of *tupak*. —812

Recognise all the names of *tupak* by firstly saying the word "Phenani" and then uttering the words "Jaa-char-nayak and Shatru." —813

Mention the words "Jaa-char-nayak-shatru" after firstly saying the words "Varaksh-kandanini" and know all the names of *tupak*. —814

DOHIRA

After firstly saying the word "Raashinini" and then uttering the words "Jaa-char-shatru," many names of *tupak* continue to be evolved. —815

Comprehend correctly the names of *tupak* after firstly uttering the word "Krat-arini" and then saying the words "Jaa-char-naath-shatru." —816

CHAUPAI

Utter firstly the words "Karaar-kundani," then add the words "Jaa-char-nayak" and later saying the word "Shatru," know the names of *tupak* in your mind. —817

After firstly saying "Karaar-arini," utter the words "Jaa-char-nayak and Shatru" and consider all the names of *tupak*. —818

Saying firstly the word "Kalinaasini" and adding the words "Jaa-char-nayak" and then uttering the word "Shatru" at the end, consider the names of *tupak*. —819

ARIL

Saying firstly the word "Gangni" and then adding the words "Jaa-char-nayak and Shatru," recognise all the names of *tupak*. —820

CHAUPAI

Utter the words "Jaa-char-nayak and Shatru" after firstly saying the word "Jaahnavi" and in this way recognise all the names of *tupak* in your mind. —821

ARIL

After firstly uttering the word "Bhaagirthani" and then saying the words "Jaa-char-nayak and Shatru" at the end, and comprehend all the names of *tupak* thoughtfully. —822

CHAUPAI

Utter the words "Jaa-char-nayak-shatru" after saying firstly the word "Jatnin" and know all the names of *tupak*. —823

Saying the firstly the word "Nadi-taatnin," utter the words "Jaa-char-pati and Shatru" and know the names of *tupak*. —824

Saying firstly the words "Bhisham-janani" and then adding the words "Jaa-char-pati," know all the names of *tupak* without any discrimination. —825

Utter firstly the words "Nadi-ishvarni" and then add "Jaa-char-nayak-shatru," then recognise all the name of *tupak*. —826

Utter the words "Jaa-char-shatru" after firstly saying the word "Nadiraajanani" and recognise the names of *tupak* (Tuphang) in your mind. —827

Add the words "Jaa-char-pati-shatru" after firstly saying the words "Nad-nayakni" and know the names of *tupak* in your mind. —828

Utter the words "Jaa-char-nayak-shatru" after firstly saying the word "Sariteshvarni" and recognise the name of *tupak*. —829

Add the words "Jaa-char-nayak-shatru" after firslty saying the word "Sariteshvarni" and recognise all the names of *tupak*. —830

Add the words "Jaa-char-pati-shatru" after firstly uttering the word "Saritendrani" and know the names of *tupak* in your mind. —831

DOHIRA

Utter firstly the word "Saritaanrapni" from your mouth and then saying the words "Jaa-char-pati-shatru," know the names of *tupak* in your mind. –-832

ARIL

Saying firstly the words "Tarang-raajni" and then adding the words "Jaa-char-nayak and Shatru" at the end, O skilful people! know all the names of *tupak*. —833

Utter the words "Jaa-char-nayak-shatru" after firstly saying the words "Nadi-nrapni" and in this way, adopt all the names of *tupak* in your mind. —834

CHAUPAI

Utter the words "Jaa-char-nayak-shatru" after firstly saying the word "Yamunani" and recognise the names of *tupak* in your mind. —835

Utter the words "Jaa-char-nayak-shatru" after firstly saying the word "Kaalindri" and comprehend all the names of *tupak*. —836

Utter the words "Jaa-char-nayak-shatru" after firstly saying the words "Krishna-ballbhanani," and know all the names of *tupak*. —837

Add the words "Jaa-char-nayak" after firstly uttering the words "Vasudevaj-vallabhni," and know all the names of *tupak* without any dispute. —838

ARIL

Saying firstly all the names of "Vasudeva," and then adding the words "Jaa-vallabhni" and afterwards add the words "Jaa-char" and "Ripu," and recognise cleverly the names of *tupak*. —839

CHAUPAI

Utter the words "Jaa-chak-nayak-shatru" after firstly saying the words "Shyam-vallabhaa" and know all the names of *tupak*. —840

Utter the words "Jaa-char-pati-shatru" after firstly saying the words "Muslidhar-vallabhaa" and know all the names of *tupak*. —841

Add the words "Jaa-char-pati-shatru" after firstly saying the words "Baapurdhar-vallabhaa" and know all the names of *tupak*. —842

Firstly utter "Vanshidhar" and then "Dharni," then add "Jaa-char-pati" after that saying the word "Shatru," recognise the name of *tupak*. —843

Add the words "Jaa-char-pati-shatru" after uttering the words "Vishv-ish-vallabhaa" and know all the names of *tupak*. —844

Say the words "Jaa-char-pati and Shatru" after firstly uttering the words "Vishv-isharni" and know all the names of *tupak*. —845

Utter the words "Yadu-naayak-naayakaa," say "Jaa-char-pati" and then "Shatru" at the end and recognise the names of *tupak*. —846

ARIL

Add "Jaa-char-nayak-shatru," uttering firstly the words "Dvaarvateesh-vallabhaa," O skilled people! recognise the names of *tupak*.—847

Utter firslty the words "Yaduraaj-vallabhaa," then say "Jaachar-nayak" and speak the word "Shatru" at the end, and in this way, know all the names of *tupak*. —848

Say firstly the words "Dvaar-kendra-vallabhni" and add "Jaa-char-nayak-shatru" at the end, and recognise all the names of *tupak*. —849

Add the words "Jaa-char-nayak-shatru" after firstly saying the words "Dvaarkesh-vallabhni," adopt all the names of *tupak* in your mind. —850

CHAUPAI

Saying the words "Dvaarke-anini," then utter the words "Jaa-char-pati-shatru," and know all the names of *tupak*. —851

After saying the words "Yadu-naathini" and then adding the words "Jaa-char-nayak and Shatru," know all the names of *tupak*. —852

After saying the words "Dvaarvateesh-varni," then utter the words "Jaa-char-nayak-shatru" and comprehend all the names of *tupak*. —853

ARIL

Saying firstly "Dvaarvati-naayakni," then utter the words "Jaa-char-nayak-shatru" and as skilled persons recognise all the names of *tupak*. —854

CHAUPAI

Saying firstly the words "Dvaarika-dhanani," then utter the words "Jaa-char-pati-shatru" and know the names of *tupak*. —855

Saying firstly the word "Dvaarkendrani," then "Jaa-char-pati-and Shatru" and know all the names of *tupak*. —856

Saying the words "Dvaarvatesh-varni" and then utter "Jaa-char-pati-shatru" and know all the names of *tupak*. —857

Saying firstly the word "Yaadveshni," add the words "Jaa-char-nayak-shatru" and recognise all the names of *tupak*. —858

Saying firstly the words "Dvaarvati-naayakni," then add the words "Jaa-char-pati-shatru" and in this way know all the names of *tupak*. —859

Saying firstly "Jagteshvarni," then add "Jaa-char-nayak-shatru" and know all the names of *tupak*. —860

ARIL

Saying firstly the words "Jaanak-dundubhi-jaa-vallabhni" and then uttering the words "Jaa-char-nayak-shatru," know all the names of *tupak*. —861

Uttering firstly the word "Halibhraatinani" and then saying "Jaa-char" and adding "Nayak-shatru" and know wisely all the names of *tupak*. —862

CHAUPAI

Saying the words "Bal-anu-janani" in the beginning, then add the words "Jaa-char-pati-shatru" and recognise the names of *tupak*. —863

Add the words "Jaa-char-pati-shatru" after firstly saying "Balbhaainani" and know the names of *tupak*. —864

Say the words "Jaa-char-pati-shatru" after firstly uttering the words "Rohineya-bhraatinani" and know the names of *tupak*. —865

Utter firstly the words "Balbhadar-bhraatinani," then add the words "Jaa-char-nayak and Shatru" and in this way know all the names of *tupak*. —866

ARIL

Saying firstly the words "Pralambghan-anujanani" and then adding the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —867

Saying firstly the words "Kaampaal-anujanani," then add the word "Jaa-char" and afterwards "Nayak" then utter the word "Shatru" at the end and in this way, know all the names of *tupak*. —868

Saying firstly the words "Hal-aayudh-anujanani," then add the words "Jaa-char-nayak-ari" and know all the names of *tupak*. —869

Saying firstly the words "Revati-raman-anujanani" and then adding the words "Jaa-char-nayak-shatru" at the end and know all the names of *tupak*. —870

CHAUPAI

Saying firstly the words "Raam-anujanani" and then add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —871

Saying the words "Jaa-char-nayak-shatru" after firstly uttering the words "Baldev-anujanani" and know all the names of *tupak*. —872

ARIL

Utter the words "Jaa-char-nayak-shatru" after firstly saying the words "Pralambari-anujanani" and know all the names of *tupak* in your mind. —873

Utter firstly the words "Tranaavrat-arnani" and then saying the words "Jaa-char-nayak-shatru," know all the names of *tupak*. —874

Utter the word "Keshiyaantaknin" in the beginning and then speak the words "Jaa-char-nayak-shatru" and in this way consider all the names of *tupak*. —875

Saying firstly the word "Bakiyantaknin" and then uttering the words "Jaa-char-nayak-shatru" and consider wisely all the names of *tupak*. —876

After saying "Patnaganin" (Sheshanaga), utter the words "Jaa-char-nayak-shatru" at the end, and in this way know all the names of *tupak*. —877

Saying firstly the words "Shaktasur-hananan" then add the words "Jaa-char-nayak-shatru" and recognise all the names of *tupak*. —878

CHAUPAI

Mention the words "Jaa-char-nayak-shatru" after firstly uttering the words "Mur-arinin" and know all the names of *tupak*. —879

Utter the word "Narkaantaknin" in the beginning and then say "Jaa-char-pati-shatru" and in this way all the names of *tupak* are spoken. —880

Saying firstly the words "Narak-haanin," then add the words "Jaa-char-nayak-shatru" and know the names of *tupak*. —881

Uttering firstly the words "Shatru-ghayanin," then add "Jaa-char-nayak" and afterwards add the word "Shatru" and in this way know the names of *tupak*. —882

ARIL

Saying firstly the words "Murmardanin" and then adding the words "Jaa-char-nayak-shatru," know all the names of *tupak*. —883

CHAUPAI

Saying firstly the word "Madhusudananin," then add the words "Jaa-char-nayak-shatru," know all the names of *tupak*. —884

ARIL

Saying firstly the words "Madhu-dundani," add the words "Jaa-char-shadendra and Shatru" and in this way know the names of *tupak* in your mind. —885

Saying "Madhunaashinani," add the words "Jaa-char, Shabdeshwar and Shatru" and in this way know the names of *tupak* in your mind. —886

Saying firstly "Kaalyamun-arinin," utter the words "Jaa-char-nayak-shatru" and consider all the names of *tupak*. —887

Saying the words "Narak-arinin," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —888

Saying firstly the words "Kans-kesh-karshani," add the words "Jaa-char-nayak-shatru" and consider the names of *tupak* thoughtfully. —889

Saying firstly the word "Vasudeveshnani," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —890

Saying the firstly the words "Anik-dundubhishnan," add the words "Jaa-char-nayak-shatru" at the end, recognise all the names of *tupak* as the *mantras*. —891

Saying firstly the words "Raman-rasiknin," then utter the words "Jaa-char-nayak-shatru" and in this way adopt all the names of *tupak* in your mind. —892

Saying firstly the word "Naaraayanin," add "Jaa-char-raaj-shatru" and know all the names of *tupak*. —893

Saying firstly the word "Vaaraalayanani," utter the words "Jaa-char-naath-shatru" and know all the names of *tupak* authentically. —894

Utter the word "Naaraalayani," in the beginning, then add the words "Jaa-char-pati-shatru," O skilful people! know all the names of *tupak*. —895

Saying firstly the word "Naariketnin," add the words "Jaa-char-nayak-shatru" and consider all the names of *tupak*. —896

Saying firstly the word "Jalvasanani, add the words "Jaa-char-naath-shatru" and know thoughtfully all the names of *tupak*. —897

CHAUPAI

Saying firstly the word "Jal-ketanani," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —898

ARIL

Utter firstly the word "Jalvaasanani," then add "Jaa-char-naath-shatru" and in this way know all the names of *tupak*. —899

CHAUPAI

Utter firstly the word "Jaldhaamanani, then add the words "Jaa-char-pati-shatru" and know the names of *tupak*. —900

Saying firstly the word "Jalgrahananani," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —901

Saying the word "Jalvaasananani," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —902

Saying the words "Jal-sanketni," and then speak the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —903

Saying firstly the word "Varidhamani," then utter the words "Jaa-char-shabdesh-shatru" and know all the names of *tupak*. —904

Saying firstly the word "Vaarigrahanani," then add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —905

ARIL

Saying firstly the word "Meghjanin," then add the words "Jaa-char-naath and Shatru" and consider all the names of *tupak*. —906

CHAUPAI

Uttering firstly the word "Sarasvati" and then speak the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —907

Saying firstly the words "Gang-bhetani" and then utter the words "Jaa-char-nayak-shatru" and in this way speak all the names of *tupak*. —908

Saying firstly the words "Arun-vaarinin," then add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —909

Saying firstly the words "Arun-vaarini," then add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —910

ARIL

Saying firstly the words "Arun-ambneen," add the words "Jaa-char-naath-shatru" and know the names of *tupak*. —911

CHAUPAI

Saying firstly the words "Arun-turangni," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —912

Saying firstly the words "Aarakat-jalni" (Brahmaputra), then add the words "Jaa-char-nayak-shatru" and know the names of *tupak*. —913

Saying firstly the words "Arun-ambunani," then utter the words "Jaa-char-pati-shatru" and know the names of *tupak*. —914

Saying firstly the words "Arun-paanini," add the words "Jaa-char-nayak ari" and know all the names of *tupak*. —915

Saying firstly the words "Arun-jalnani," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —916

Saying firstly the words "Arun-neernin," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —917

Saying firstly the words "Shatadar-vanani" (Sutlej), add the words "Jaa-char-nayak-ari" and know all the names of *tupak*. —918

Saying firstly the words "Sat-pravaahinin," add the words "Jaa-char-nayak-shatru" and know the names of *tupak*. —919

Saying firstly the words "Sahasar-narinin," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —920

ARIL

Saying firstly the words "Satyadra-vananini," add the words "Jaa-char-naath-ripu" and recognise thoughtfully all the names of *tupak*. —921

CHAUPAI

Saying firstly the words "Shat-pravaahini," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —922

Saying firstly the words "Shat-gaamini," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —923

Saying firstly the words "Shat-taragni," add the words "Jaa-char-nayak" and the word "Ari" at the end, know all the names of *tupak* in your mind. —924

Saying firstly the word "Bhoomi," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —925

Saying firstly the word "Vyasanani," add the words "Jaa-char-nayak-shatru" and know the names of *tupak*. —926

Saying firstly the word "Vyaahanani" (Vyas), add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —927

Saying firstly the word "Paashsakatanani" (Vipaasha), add the words "Jaa-char-nayak-ripu" and know all the names of *tupak*. —928

Saying firstly the word "Paashnaashanani," add the words "Jaa-char-nayak-shatru" and consider all the names of *tupak*. —929

Saying firstly the words "Varunayudh-naashanan," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —930

Saying the words "Jalsin-aauyudh" in the beginning, add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —931

ARIL

Saying all the names of nooses (*paash*) utter the word "Naashnin" and then the words "Jaa-char-naath" and recognise all the names of *tupak*. —932

Saying firstly the word "Varuni," add the "Jaa-char, Naath and Shatru" at the end and in this way know all the names of *tupak*. —933

CHAUPAI

Saying firstly the word "Raavneen," add the words "Jaa-char-pati-shatru" and recognise all the names of *tupak*. —934

Saying firstly the word "Chandrabhaaganani," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —935

Saying firstly the words "Shashi-aganan," add the words "Jaa-char-pati-shatru" and in this way know all the names of *tupak*. —936

Saying firstly the words "Chandar-anujnin," add the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —937

ARIL

Saying firstly the words "Shashi-ani-janani" add the words "Jaa-char-naath" and then "Shatru" at the end, and in this way know all the names of *tupak*. —938

CHAUPAI

Saying firstly the words "Mayank-anujnani," add the words "Jaa-char-pati-ari" and know the name of *tupak*. —939

ARIL

Saying firstly the words "Mayank-sahodarnani," add the words "Jaa-char-naath-shatru" at the end and in this way O good poets! know all the names of *tupak*. —940

CHAUPAI

Saying firstly the words "Ar-anujananani," add the words "Jaa-char-pati-shatru" at the end, and consider all the names of *tupak*. —941

Saying firstly the words "Nishish-anujananani," add the words "Jaa-char-pati-shatru," and know all the names of *tupak*. —942

Saying firstly words "Nishi-ishvarananin," add the words "Jaa-char-pati-shatru" and recognise all the names of *tupak*. —943

Saying firstly the word "Rainaadhipni," add the words "Jaa-char-nayak-shatru," and know all the names of *tupak*. —944

Saying firstly the words "Rain-raatnani," add the words "Jaa-char-nayak-shatru" and know all the names of *tupak*. —945

Saying the words "Rain-raajani" and then utter the words "Jaa-char-pati-shatru" and know all the names of *tupak*. —946

Saying the words "Nishi-nayakni," add the words "Shunya-char-pati," then also "Ari" and know all the names of *tupak*. —947

Saying the words "Nishi-Ishani," add the words "Jaa-char-nayak-shatru" and know the names of *tupak*. —948

Saying firstly the words "Nishi-patnani," add the words "Sat-char-ari-shatru" at the end and know the names of *tupak*. —949

Saying firstly the words "Nishi-dhanani," add the words "Jaa-char, Ari and Shatru" and know the names of *tupak* in your mind. —950

Saying firstly the words "Rain-nayakni," add the words "Jaa-char-pati-shatru" and know the names of *tupak*. —951

Saying firstly the words "Nishi-charnan," add the words "Sat-char-nayak-shatru" and recognise the names of *tupak*. —952

Saying the words "Nishaa-charnan," add the words "Sat-char-nayak-shatru" and know all the names of *tupak*. —953

Saying firstly the words "Rain-raman," add the words "Sat-char-pati-shatru" and know all the names of *tupak*. —954

Saying firstly the words "Rain-raajnan," add the words "Sat-char-pati-shatru" and in this way know all the names of *tupak*. —955

Saying firstly the words "Nishaa-ramannin" utter the words "Sat-char-pati-shatru" and know all the names of *tupak.* —956

Saying firstly the words "Din-ari-ramnan," add the words "Sat-char-pati-shatru," and know the names of *tupak.* —957

Saying firstly the words "Harija-ari-ramanani" and add the words "Sat-char-pati," then add "Shatru" and know all the names of *tupak.* —958

Saying firstly the words "Nimir-ramanani," add the words "Sat-char-nayak-shatru" and know all the names of *tupak.* —959

Saying firstly the words "Harjari-ramnan" add the words "Jaa-char-nayak-shatru" and know all the names of *tupak.* —960

Saying firstly the words "Ravijari-ramnan," add the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —961

Saying firstly the words "Maanuj-ari," add the word "Raman" and then add "Jaa-char-nayak-shatru" and in this way, know all the names of *tupak.* —962

Saying firstly the words "Surya-ari-raman," utter the words "Jaa-char-nayak-shatru" and know the names of *tupak* in your mind. —963

Saying firstly the words "Bhaanjari-ramnan," utter the words "Sat-char-pati-shatru" and know all the names of *tupak.* —964

ARIL

Uttering the words "Dindhvaj-ari-ramnan," speak the words "Jaa-char-naath-shatru" and know all the names of the *tupak.* —965

Saying firstly the words "Din-raaj-ari-ramanani," utter the words "Jaa-char-naath-shatru" and consider all the names of *tupak.* —966

CHAUPAI

Saying firstly the words "Dinas-ari-ramnan," utter the words "Jaa-char-nayak-shatru" and know all the names of *tupak.* —967

Saying firstly the words "Tam-arijari-ramnan" add the "Jaa-char-nayak and Shatru" at the end and know all the names of *tupak.* —968

Saying firstly the words "Chandrayonini," utter the words "Jaa-char-pati-shatru" and know the names of *tupak.* —969

Saying firstly the words "Shashi-up-bakhani," add the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —970

Saying firstly the words "Nishi-ish-bhagini," add the words "Jaa-char-pati-shatru" and recognise all the names of *tupak.* —971

Saying the words "Shashi-bhagini," add the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —972

Saying the words "Nishishbhagaa," add the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —973

Saying "Rainraat" add the word "Bhagaa," utter the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —974

ARIL

Say the word "Bhag" after "Rainraavani," then speak the words "Jaa-char-naath-shatru" and make the desired use of the names of *tupak.* —975

Saying the words "Rainraaj," speak the word "Bhagaa," then add the words "Jaa-char-naath-shatru" and in this way, know all the names of *tupak.* —976

CHAUPAI

After saying "Rainraaj," utter the words "Bhagaa-jaa-char-pati-shatru" and say the names of *tupak.* —977

Saying the words "Din-ari-bhag," utter the words "Jaa-char-nayak-shatru" then speak the names of *tupak.* —978

Saying "Tamchar," utter the word "Bhag," then speak the words "Jaa-char-nayak-shatru" and know all the names of *tupak.* —979

Saying "Rainraav," utter the word "Bhagini," then add the words "Jaa-char-nayak-shatru" and in this way consider all the names of *tupak.* —980

Saying "Jaunkaran," utter the word "Bhagan," then add the words "Jaa-char-nayak-shatru" and know the names of *tupak.* —981

Saying the word "Kirandharan," then speak the word "Bhagini," then utter the words "Sat-char-pati-shatru" and determine all the names of *tupak.* —982

Saying the word "Mayank," speak the word "Bhagini," then utter the words "Sat-char-naath-shatru" and know correctly all the names of *tupak.* —983

Saying the word "Mrig-vahan" and then "Bhagini," then utter the words "Sat-char-pati-shatru" and adopt all the names of *tupak* in your mind. —984

Saying "Hiran-raat," utter the word "Bhagini," then speak the words "Sat-char-nayak-shatru" and in this way know all the names of *tupak.* —985

Saying "Shrang-vahani-bhagaa," add the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —986

Saying "Mrig-patini," then speak the word "Bhagini," then utter the words "Jaa-char-pati-shatru" and know all the names of *tupak.* —987

Saying "Prajaapati," add "Bhagini" and then mentioning the words "Sat-char-pati-shatru" and know all the names of *tupak.* —988

CHHAND

Saying the words "Mrignaath bhaginini," utter the words "Ripu-naath-char-pati-ripu" and in this way know all the names of *tupak.* —989

CHAUPAI

Saying the words "Nadi-raat-sut-bhagini," utter the words "Jaa-char-pati-shatru" and know the names of *tupak.* —990

Saying "Samudraj," add the word "Bhagini," then utter the words "Jaa-char-pati-shatru" and in this way know all the names of *tupak* in your mind. —991

Utter the words "Nadi-raat-sut-bhagni," then speak the words "Jaa-char-pati-shatru" and determine all the names of the *tupak.* —992

Saying the words "Samudraj-bhaginin," utter the words "Jaa-char-pati-shatru" and know all the names of the *tupak.* —993

Saying the words "Mrig-jaa-bhagini," utter the words "Jaa-char-pati-ripu" and know all the names of the *tupak.* —994

Saying the words "Nadishaj-bhagini," utter the words "Jaa-char-pati-shatru" and know all the names of the *tupak.* —995

Saying "Nadi-nayak" add the word "Bhaginin," then mention the words "Sat-char-nayak-shatru" and in this way all the names of the *tupak.* —996

Saying the words "Sarit-ish-bhaginin," add the words "Jaa-char-pati-shatru" and know all the names of the *tupak.* —997

Saying the words "Sarit-indra-bhaginin," add the words "Sat-char-pati-shatru" and recognise all the names of the *tupak.* —998

ARIL

Saying "Nishishni," add the word "Bhagnin," then add the words "Jaa-char-nayak-shatru" and know all the names of the *tupak.* —999

Saying "Tamchar-bhaginin," utter the words "Jaa-char-pati-shatru" and consider all the names of the *tupak.* —1000

Saying the words "Tamharbhaganin," utter the word "Sat-char-pati," then speaking "Shatru" know all the names of the *tupak.* —1001

Say firstly "Tam-ari-bhagnaanin," then add the words "Sat-char-pati-shatru" and know all the names of the *tupak.* —1002

CHAUPAI

Saying the words "Timirari-bhagnani," add the words "Sat-char-pati-shatru" and know all the names of the *tupak.* —1003

Saying the words "Timir-naashkar-bhagnani," utter the words "Sat-char-nayak-shatru" and know all the names of the *tupak.* —1004

Saying the words "Timir-radan-bhagnani," utter the words "Sat-char-nayak-shatru" and know the names of the *tupak.* —1005

Saying "Timir," add the words "Haa-bhagani," then add the words "Sat-char-pati-shatru" and in this way know all the names of the *tupak.* —1006

Saying the words "Timir-nikandan," add the words "Bhagnin-sat-char" and then uttering the word "Shatru," know the names of the *tupak.* —1007

Saying "Timir-mand-bhagnini," add the words "Sat-char-pati-shatru" and know all the names of the *tupak.* —1008

Saying the words "Timir-yaant," speak "Bhagnin," then add the words "Sat-char-nayak-shatru" at the end in this way know all the names of the *tupak*. —1009

ARIL

Saying the words "Timir-naash-bhagnin," utter the words "Sat-char-naath-ripu" and know all the names of the *tupak*. —1010

Saying the word "Urag-raaj," utter firstly the word "Bhagnin" and then "Sat-char-naath-shatru" and in this way know all the names of the *tupak*. —1011

CHAUPAI

Saying the words "Urgesh-bhagnini," add the words "Sat-char-nayak-ari" and know all the names of the *tupak* in your mind. —1012

Saying "Uragnaath," utter the word "Bhagini," then add the words "Sat-char-pati-ripu" and know all the names of the *tupak*. —1013

Saying the words "Urag-nrapati," add the words "Bhagini," then speak the words "Sat-char-nayak-shatru" and know all the names of the *tupak*. —1014

Saying "Uragnrapati," utter the words "Bhagani," then speak the words "Sat-char-nayak-shatru" and know the names of the *tupak*. —1015

ARIL

Saying the words "Urag-Ish-bhagnin," utter the words "Sat-char-naath-shatru" and know all the names of the *tupak*. —1016

Saying the words "Urpati-bhagnin," add the words "Sat-char-naath-shatru" and know all the names of the *tupak*. —1017

CHAUPAI

Saying the words "Urag-bhoopani-bhoop," add the words "Sat-char-nayak-shatru" and know the names of the *tupak*. —1018

Saying the words "Taaraapati-bhagnin," utter the words "Sat-char-nayak-shatru" and know the names of the *tupak*. —1019

Saying "Taareshwar," add the words "Bhagini," then add the words "Sat-char-nayak-shatru" and know the names of the *tupak*. —1020

Saying "Taaraalaya-Ish-bhagini," utter the words "Sat-char-pati-shatru" and know all the names of the *tupak*. —1021

ARIL

Saying the words "Taaraagrahneesh-bhagini," add the words "Sat-char-naath-shatru" and know wisely all the names of the *tupak*. —1022

Saying the words "Urag-naketeesh-bhagini," utter the words "Sat-char-naath-shatru" and know all the names of the *tupak*. —1023

Saying firstly the words "Urag-naath-bhaginin," add the words "Sat-char-naath-shatru" and recognise wisely the names of the *tupak*. —1024

Saying the words "Urgeshwar-bhaginin," add the words "Sat-char-naath-shatru" at the end, and know all the names of the *tupak*. —1025

Saying firstly the words "Urgeshwar-bhaginin," utter the words "Sat-char-naath-shatru" and know all the names of the *tupak*. —1026

CHAUPAI

Saying the words "Urgaashraya-bhaginin," utter the words "Sat-char-nayak-shatru" and know all the names of the *tupak*. —1027

Saying firstly the words "Rishan-bhagini," then utter the words "Sat-char-pati-shatru" and consider the names of the *tupak* in your mind. —1028

Saying firstly the words "Manij-bhagini," utter the words "Sat-char-pati, and then Shatru" and consider the names of the *tupak* in your mind. —1029

Saying "Vrati-utmaj-bhagini," utter the words "Sat-char-nayak-shatru" and know all the names of the *tupak*. —1030

Saying firstly the words "Tapeesh-bhagini," utter the words "Sat-char-shatru" and know the names of the *tupak*. —1031

Saying "Kashyap-sut-bhagini," utter the words "Sat-char-nayak-shatru" at the end and know all the names of the *tupak* in your mind. —1032

Saying the words "Jainkiran-bhagini," add the words "Sat-char-pati-shatru" and know all the names of the *tupak*. —1033

Saying firstly the word "Krishnan," utter the words "Sat-char-pati-ripu" and know all the names of the *tupak*. —1034

Saying the words "Shyam-muratnin" in the beginning, then add the words "Sat-char-pati-shatru" and know all the names of *tupak*. —1035

Saying firstly the word "Tapatni," add the words "Sat-char-nayak-shatru" and know the names of *tupak*. —1036

Saying firstly the words "Surya-putri," utter the words "Sat-char-nayak-shatru" and know all the names of *tupak*. —1037

Saying firstly the words "Surya-aatamjaa," utter the words "Sat-char-pati-shatru" and consider all the names of *tupak*. —1038

Saying the word "Maanani," and then the words "Sat-char-pati-ari" and know all the names of *tupak*. —1039

Saying firstly the word "Abhimaanini," utter the words "Sat-char-pati-ari" and know all the names of *tupak*. —1040

Saying firstly the word "Samyani," utter the words "Sat-char-nayak-shatru" and know all the names of *tupak*. —1041

Saying firstly the word "Garvini," add the words "Sat-char-nayak-ari" and consider all the names of *tupak*. —1042

ARIL

Saying the word "Darpanani," mention the words "Sat-char-naath" and "Shatru" at the end, recognise all the names of *tupak*. —1043

CHAUPAI

Saying firstly the word "Ahamkaarini," utter the words "Sat-char-pati-shatru" and know all the names of *tupak*. —1044

Saying firstly the word "Pee-anin," utter the words "Sat-char-pati-shatru" and know the names of *tupak*. —1045

DOHIRA

Saying firstly the word "Pikhani," put the word "Ripu" at the end, and know correctly all the names of *tupak*. —1046

Saying firstly the word "Medhani," and uttering the word "Ripu" at the end, all the names of *tupak* continue to be evolved. —1047

Say the word "Semukhani" in the beginning and the word "Ari" at the end, O wise men! know all the names of *tupak*. —1048

Saying firstly the word "Manikhan" add the word "Ripu" after that, and know correctly the names of *tupak*. —1049

Saying the word "Buddhani" in the beginning and the word "Ari" at the end, O wise men! recognise the names of *tupak*. —1050

CHAUPAI

Saying the word "Bhaani" in the beginning and the word "Ripu" at the end, know all the names of *tupak* without any discrimination. —1051

DOHIRA

Say the word "Abhaani" in the beginning and the word "Ripu" at the end, know the names of *tupak* without the slight difference. —1052

ARIL

Saying firstly the word "Shobhani," add the word "Shatru" at the end know the names of *tupak* without the slight difference. —1053

Saying the word "Prabhaadharni" from your mouth, add the word "Shatru" at the end, and know the names of *tupak* without slight difference. —1054

Say the word "Sukhmani" then add the word "Shatru" and know all the names of *tupak* without any difference. —1055

CHAUPAI

Say the word "Dharman" in the beginning and the word "Shatru" at the end and know all the names of *tupak* without the slight difference. —1056

Utter the word "Krantini" in the beginning and the word "Shatru" at the end and know the names of *tupak* without any discrimination. —1057

Say the word "Chhavini" in the beginning and "Ripu" at the end, and recognise all the names of *tupak* without any difference. —1058

Say the word "Baajhini" in the beginning and the word "Ari" at the end and announcing the names of *tupak*, use them as desired. —1059

ARIL

Say the word "Vaahini" in the beginning and "Shatru" at the end, and knowing all the names of *tupak*, use them as desired. —1060

Say firstly the word "Turangni" and add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1061

Utter the word "Hayani" from your mouth, then add the word "Antkar" and knowing the names of *tupak*, use them as desired. —1062

CHAUPAI

Saying the word "Saindhavani" in the beginning, add the words "Ari" at the end and know all the names of *tupak* without any difference. —1063

Say the word "Arbani" in the beginning and "Ari" at the end, and know all the names of *tupak* without any difference. —1064

Add the word "Ari" after speaking the word "Turangni" and use the name of *tupak* as desired. —1065

Add the word "Ari" after the word "Ghorni" and use name of *tupak* as desired. —1066

Uttering the word "Hasitni," add the word "Ripu" at the end and know all the names of *tupak* for speaking them in the desired way. —1067

ARIL

Uttering the word "Dantni," add the word "Shatru" at the end and recognise all the names of *tupak* without any discrimination. —1068

CHAUPAI

Saying the word "Durdani" in the beginning, add the word "Shatru" at the end and utter the names of *tupak* without any discrimination. —1069

Saying the word "Dayapani" add the word "Ari" at the end and know all the names of *tupak* for using them in the desired way. —1070

Saying firstly the word "Padmini," add the word "Ari" at the end know all the names of *tupak* without any discrimination. —1071

ARIL

Saying firstly the word "Vaarni," add the word "Shatru" at the end and know all the names of *tupak* without any discrimination. —1072

CHAUPAI

Saying the word "Vyaalni," add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1073

Utter the word "Imbhani" and add the word "Ari" at the end, then the comprehensible names for all the poets are formed. —1074

Saying the word "Kumbhani," add the word "Ari" at the end and in this way know the names of *tupak* for regular recitation. —1075

ARIL

Saying the word "Kunjarni," add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1076

Saying the word "Karini," add the word "Shatru" at the end and know the names of *tupak* for using them as desired. —1077

Saying the word "Madyadharnani," add the word "Hantaa" at the end and know all the names of *tupak*. —1078

Saying firstly the word "Sindhurni" add the word "Shatru" at the end and know all the names of *tupak*, without any discrimination. —1079

Utter the word "Anikpani," from your mouth, then add the word "Shatru" at the end and know all the names of *tupak* to say them as desired. —1080

Saying firstly the word "Naagini," add the word "Shatru" at the end and know all the names of *tupak* without any discrimination. —1081

Know the name of *tupak* for desired use, them saying the word "Harni" and then adding the word "Shatru" to it. —1082

Saying firstly the word "Gajni," add the word "Shatru" and in this way know the names of *tupak* for desired use. —1083

CHAUPAI

Saying the word "Saavjani," add the word "Ari" at the end and know all the names of *tupak*. —1084

Saying firstly the word "Maatangani," add the word "Ari" and know all the names of *tupak*. —1085

Saying the word "Gayandani" in the beginning, add the word "Ari" at the end and know all the names of *tupak*. —1086

Saying the word "Drumari" in the beginning and add the word "Ari" at the end and know all the names of *tupak*. —1087

CHAUPAI

Saying the word "Vrikshantakni," add the word "Ari" and know all the names of *tupak.* —1088

Saying the words "Phaldhar-arini," add the word "Ari" at the end and know all the names of *tupak.* —1089

Saying the words "Phaldayak-arini" in the beginning, add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1090

ARIL

Saying firstly the words "Dharaadharan-arini," add the word "Shatru" at the end and know all the names of *tupak* for desired use. —1091

CHAUPAI

Saying the words "Dhoor-raat-arini," add the word "Shatru" at the end and know all the names of *tupak.* —1092

After uttering the word "Phaladh," add the word "Ari" at the end and know all the names of *tupak* for desired description. —1093

Saying firstly the word "Phali," add the word "Ari" and know all the names of *tupak.* —1094

Saying firstly the words "Taru-arini," add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1095

Saying firstly the words "Dhari-Ishvarni," add the word "Ari" at the end and know all the names of *tupak* without any difficulty. —1096

Saying the word "Vriksharni" in the beginning, add the word "Ari" at the end, and in this way knowing all the names of *tupak*, use them as desired. —1097

Saying the word "Radani," add the word "Ari" at the end and know the names of *tupak.* —1098

Saying the words "Radan-Chhandani-arini," add the word "Ari" at the end and in this way and know all the names of *tupak* without any discrimination. —1099

ARIL

Saying the names of all the elephants, add the words "Arini-ari" and know all the names of *tupak.* —1100

CHAUPAI

Saying firstly the word "Nripni," add the word "Ari" at the end and know all the names of *tupak* without any discrimination. —1101

Saying firstly the word "Bhoopani," add the word "Ari" at the end and know all the names of *tupak.* —1102

ARIL

Saying firstly the word "Swanini," add the word "Shatru" at the end and know all the names of *tupak* without any discrimination. —1103

Saying the word "Adhipatni," add the word "Shatru" at the end and know all the names of *tupak* without any discrimination. —1104

Saying firstly the word "Dhardirani," add the word "Arini" at the end and know all the names of *tupak* for using then as desired. —1105

Saying firstly the word "Adhipani," add the word "Shatru" at the end and know all the names of *tupak* in your mind. —1106

Saying the word "Patni," utter the word "Shatruni" at the end and know all the names of *tupak* in your mind; there is no discrimination in it, use them wherever you desire. —1107

CHAUPAI

Add the word "Arini" after saying the word "Bhoopatani" and know all the names of *tupak* for using them as desired. —1108

Saying the word "Bhoopani," add the word "Ari" and recognise the names of *tupak.* —1109

ARIL

Uttering the word "Vadhkarni" from your mouth, add the word "Arini" at the end and know all the names of *tupak.* —1110

Saying firstly the word "Kinkarni," add the word "Arini" at the end recognising all the names of *tupak*, use them in poetry wherever you want. —1111

CHAUPAI

Saying firstly the word "Ancharni," add the word "Ari" at the end and know all the names of *tupak.* —1112

ARIL

Saying firstly the word "Anugani," add the word "Hanani" at the end and know all the names of *tupak.* —1113

Utter the word "Kinkarni" from your mouth, add the word "Mathani" at the end and know the names of *tupak* for using them as desired. —1114

DOHIRA

Saying firstly the word "Pratnaa," add the word "Ari" at the end and know correctly all the names of *tupak*. —1115

Saying firstly the word "Dhujani," add the word "Ari" at the end, whereby the names of *tupak* continue to be evolved. —1116

Saying the word "Vaahini" and adding the word "Shatru" at the end, O wise men! the names of *tupak* are formed. —1117

Saying firstly the word "Kaami" and adding the word "Ari," O wise men! the names of *tupak* are formed. —1118

Saying firstly the word "Kaami" and adding the word "Ari" at the end, O wise men! the names of *tupak* are formed. —1119

Saying firstly the word "Varikshani" and adding the word "Shatru" at the end, the names of *tupak* are formed. —1120

Saying firstly the word "Senaa" and adding the word "Ari" at the end, the names of *tupak* are formed. —1121

Saying firstly the word "Dhanani" and adding the word "Arini" at the end, O wise men! the names of *tupak* are formed. —1122

ARIL

Saying the word "Dhanushani," add the word "Shatru" and know all the names of *tupak* without any discrimination. —1123

Saying the word "Kovandani," add the word "Arini" at the end and know all the names of *tupak*. —1124

CHAUPAI

Saying the words "Ikshu (arrow) aasani" and adding the word "Arini" at the end, know all the names of *tupak* and use then according to your need. —1125

Saying firstly the word "Kaarmukani," add the word "Arini" at the end and recognise all the names of *tupak*. —1126

Saying firstly the words "Ripusantaapini," add the word "Arini" at the end know all the names of *tupak* without any discrimination. —1127

Saying the words "Ripukhandanani," add the word "Arini" at the end and know all the names of *tupak*. —1128

Saying firstly the words "Dusht-daahani," add the word "Arini" at the end and know all the names of *tupak*. —1129

Saying firstly the words "Ripu-ghayani," add the word "Arini" at the end and know all the names of *tupak* for using them as desired. —1130

ARIL

Saying firstly the word "Chaapani," add the word "Arini" at the end and know all the names of *tupak*. —1131

Saying firstly the word "Pratyanchani," add the word "Arini" at the end and know all the names of *tupak*. —1132

STANZA ROOAAL

Saying firstly the words "Shatru-manjani," add the word "Ripu" and know all the names of *tupak* without any discrimination. —1133

CHAUPAI

Saying firstly the word "Harishkitni," add the word "Arini" at the end and know all the names of *tupak* for using them as desired. —1134

ARIL

Saying firstly the words "Vishikh-varshani," add the word "Arini" at the end and know all the names of *tupak* in your mind. —1135

CHAUPAI

Saying firstly the words "Baan-varshani," add the word "Arini" at the end and know all the names of *tupak*. —1136

ARIL

Saying firstly the word "Baanani," add the word "arini" at the end and know all the names of *tupak* in your mind. —1137

CHAUPAI

Saying the word "Panchani," add the word "Mathani" at the end and know all the names of *tupak* for speaking them according to your inclination. —1138

Saying the word "Kovandjani" speak the word "Mathani" at the end and know all the names of *tupak*. —1139

Saying firstly the word "Ikshuaasjani," the word "Mathani" at the end and know all the names of *tupak* for using them as desired. —1140

ARIL

Saying firstly the word "Kaarmukjani," add the word "Arini" at the end and know all the names of *tupak*. —1141

Saying firstly the word "Riputaapini," add the word "Arini" at the end and O wise men! recognise the names of *tupak* for using the, unhesitatingly. —1142

Utter the word "Chaapani" from your mouth, add the word "Mathani" at the end the know the names of *tupak*. —1143

Saying firstly the word "Panchdharnani," add the word "Mathani" at the end and recognise all the names of *tupak*. —1144

CHAUPAI

Saying firstly the word "Suhirdayani," add the word "Mathani" at the end and know all the names of *tupak* for using them according to your inclination. —1145

ARIL

Saying the word "Vallabhni," add the word "Arini" at the end and know all the names of *tupak* in your mind. —1146

CHAUPAI

Saying firstly the word "Shaakhaainani," add the word "Dharani" at the end and know all the names of *tupak*. —1147

Saying firstly the word "Priyatamani," add the word "Mathani" at the end and know all the names of *tupak*; there is no falsehood in it. —1148

ARIL

Uttering firstly the word "Janani," add the word "Mathani" at the end and know all the names of *tupak* in your mind without any discrimination. —1149

Saying firstly the word "Suhirdyani," add the word "Arini" at the end and know all the names of *tupak* cleverly and use them in poetry according to your inclination. —1150

CHAUPAI

Saying firstly the word "Manushyani," add the word "Arini" at the end and know all the names of *tupak* and use them as desired. —1151

Saying the word "Mratyani," add the word "Arini" at the end and know all the names of *tupak*; you may mention them anywhere as desired. —1152

Saying the word "Manini," add the word "Mathani" and know all the names of *tupak* for using them as desired. —1153

Saying the word "Manushyani" in the beginning, add the word "Mathani" at the end and know all the names of *tupak*. —1154

Saying firstly the word "Narni," add the word "Arini" and know all the names of *tupak* without any discrimination. —1155

Saying firstly the word "Manavni," add the word "Shatru" at the end and know all the names of *tupak* without any doubt. —1156

ARIL

Saying firstly the words "Prithi-raatnani," add the word "Arini" at the end and know all the names of *tupak* without any doubt. —1157

CHAUPAI

Saying the words "Kshiti-neeshani," utter the word "Arini" and speak all the names of *tupak*. —1158

Saying firstly the word "Kshatriyeshani," add the word "Mathani" at the end and recognise all the names of *tupak* without any discrimination. —1159

Saying the word "Kshmeshani," add the word "Mathani" and know the names of *tupak* for causing the wise men to listen to them. —1160

ROOAAL STANZA

Saying the word "Dharneeshani," add the word "Ari" at the end and recognise the names of *tupak*. —1161

ARIL

Saying firstly the words "Dhaval-Dhareeshani," add the word "Arini" at the end and know cleverly the innumerable names of *tupak*. —1162

CHAUPAI

Saying firstly the words "Vrashabh-Dhareeshani," add the word "Ari" at the end and know all the names of *tupak*. —1163

Saying firstly the word "Dhaavleshani," add the word "Mathani" at the end and know all the names of *tupak*. —1164

ARIL

Saying firstly the words "Dhaval-ishani," add the word "Arini" at the end and know the names of *tupak* for pronouncing before the talented persons. —1165

Saying the words "Vrashabhani-ishani," add the word "Mathani" at the end and know all the names of *tupak* in your mind. —1166

Saying firstly the words "Gaavis-ishani" add the word "Arini" at the end and know the names of *tupak* for using them in poetry. —1167

Saying firstly the words "Bhoom-ishani," add the word "Mathani" at the end and know all the names of *tupak* for using as desired. —1168

CHAUPAI

Saying firstly the word "Urvishani," add the word "Mathani" at the end and know all the names of *tupak*. —1169

Saying firstly the word "Jagtaashani," add the word "Mathani" at the end and know the names of *tupak* without any discrimination. —1170

Saying firstly the word "Vasumanteshani" add the word "Arini" at the end and know all the names of *tupak*. —1171

ARIL

Uttering the word "Vasudheshani," add the word "Mathani" at the end and know all the names of *tupak*. —1172

Saying firstly the word "Vasundhreshani," add the word "Arini" at the end and know all the names of *tupak* cleverly in your mind. —1173

Saying firstly the word "Vasunteshni," add the word "Arini" at the end and know all the names of *tupak*. —1174

CHAUPAI

Saying firstly the words "Samudra-neeshani," speak the word "Arini" and O good men! know the names of *tupak* in your mind. —1175

Saying the words "Samundra-neeshani," add the word "Arini" and know all the names of *tupak*. —1176

Saying firstly the word "Achleshni," add the word "Mathani" at the end and know the names of *tupak* for using them as desired. —1177

Saying firstly the word "Vipleeshani," add the word "Arini" at the end and recognise all the names of *tupak* without any discrimination. —1178

ARIL

Saying firstly the word "Saagraa," add the word "Ish-dalanani" and know all the names of *tupak* for using them in poetry. —1179

Saying firstly the word "Mahaaranavi," add the words "Patmardanani" at the end and fearlessly know all the names of *tupak*. —1180

CHAUPAI

Saying firstly the word "Sindhuni," add the word "Ardani" afterwards and know all the names of *tupak*. —1181

Saying the word "Neeraalayani," add the word "Naasik-arini" and know all the names of *tupak* without any discrimination. —1182

Saying firstly the word "Jaalayani," utter the words "Patiarini" and recognise all the names of *tupak*. —1183

Saying firstly the word "Vaaridhini," add the words "Pati-ari" and speak the names of *tupak* for the talented people. —1184

Saying the word "Dhareshani," add the word "Mathani" at the end and know all the names of *tupak* without any doubt. —1185

Saying the word "Lorbhareshani," add the word "Mathani" and recognise all the names of *tupak*. —1186

Uttering the word "Goraa," add the words "Ish-antakni" at the end and recognise all the names of *tupak*. —1187

Saying the word "Avneeshani," add the word "Mathani" and know fearlessly all the names of *tupak*. —1188

Saying firstly the word "Diggajani," speak the word "Ishaaradni" at the end and recognise the names of *tupak* for using then according to your inclination. —1189

Saying firstly the words "Kumbhnaashini," add the word "Arini" at the end and recognise all the names of *tupak*. —1190

Saying firstly the word "Maheeshani," add the word "Arini" at the end and know all the names of *tupak*. —1191

Placing firstly the word "Medneeshani," add the word "Ghaayak" at the end and recognise all the names of *tupak*. —1192

ARIL

Saying firstly the word "Vasundhreshani," add the word "Aahani" and know all the names of *tupak* in your mind. —1193

CHAUPAI

Saying the word "Vasundhreshani" add the word "Mathani," at the end and know all the names of *tupak* for talented people. —1194

Saying firstly the word "Naraadhipani," add the word "Mathani" at the end and know all the names of *tupak*. —1195

ARIL

Saying firstly the word "Manushyeshani" utter the word "Antakani" and recognise all the names of *tupak* without any doubt. —1196

Saying firstly the word "Desh-ishani," add the word "Ardani" at the end and know all the names of *tupak* for using them in poetry. —1197

Saying firstly the word "Janpadeshani," add the word "Antyantakani" and know all the names of *tupak*. —1198

Saying firstly the word "Maanvendrani," utter the word "Antyantakani" and know the names of *tupak* for the present, past and future. —1199

Saying firstly the word "Lokendrani," add the word "Harni" at the end and know all the names of *tupak* in your mind for speaking them day and night. —1200

CHAUPAI

Saying firstly the word "Lokraajani," add the word "Arini" at the end and know all the names of *tupak* as spoken in Shastras and Smritis. —1201

Saying the words "Deseshani Ramanani" add the word "Antakani" at the end and know all the names of *tupak*. —1202

Saying the word "Sitharaa," utter the word "Ishani," then add the word "Antakani" and in this way know the names of *tupak*. —1203

ARIL

Saying the words "Kashyapi-ishani" add the word "Antyantakani" and utter all the names of *tupak* unhesitatingly. —1204

Saying the word "Naagin," add the words "Pitani Ishaniwant," then add the word "Ghatani" and know all the names of *tupak*. —1205

Saying the words "Saraptaatani-ishani," add the word "Mathani" at the end and know fearlessly all the names of *tupak* in your mind. —1206

Saying the word "Indredarni," add the word "Mathani" at the end and get the knowledge of all the names of *tupak* for using them in poetry. —1207

CHAUPAI

Saying the word "Devdevani," add the word "Ishraantakan" and know all the names of *tupak*. —1208

ARIL

Saying firstly the words "Sakartaat Arini," add the word "Mathani" at the end and recognise all the names of *tupak* in your mind and use them in discourses. —1209

Saying the words "Satkriteshani-shishani," add the word "Arini" at the end know all the names of *tupak*. —1210

CHAUPAI

Saying firstly the words "Shachi-pateeshani-ishani," add the word "Mathani," at the end and know all the names of *tupak*. —1211

ARIL

Saying the words "Sakrandan-taatani-ishani," add the word "Mathani" at the end and recognise the names of *tupak* cleverly and guilelessly. —1212

Saying the words "Kauskeshani-ishani," add the word "Mathani" at the end and know all the names of *tupak* unhestitatingly. —1213

CHAUPAI

Saying the words "Vaasav-ishani," add the word

"Arini" at the end and know all the names of *tupak* unhesitatingly. —1214

ARIL

Saying the words "Varhaarshani-arini," speak all the names of *tupak* in your mind and I say truly, use these names unhesitatingly. —1215

DOHIRA

By uttering the words "Mathveshani Ishvarni," the names of *tupak* are formed correctly. —1216

By uttering the words "Matuleshani-ishani Mathani," the names of *tupak* are formed, which the poet may improve. —1217

CHAUPAI

Saying firstly the word "Jisneshani," add the words "Ishani-Mathani" at the end and know the names of *tupak* of using them at the desired place. —1218

ARIL

Saying the words "Durandar-ishani," add the words Isani-Mathani" and know all the names of *tupak*, uttering them unhestitatingly. —1219

Saying firstly the words "Vajarbhareshani-arini," know thoughtfully the names of *tupak* in your mind, use them without caring for any poet. —1220

Saying the words "Tukhaar Pitani Ishani," add the word "Arini" at the end and recognise all the names of *tupak* in your mind. —1221

Saying firstly the words "Indreni Indraani," add the word "Arini" at the end and know fearlessly all the names of *tupak* for using them. —1222

Saying the words "Ucchshrivaaish Ishani," add the word "Ishani" and "Arini" and know the innumerable names of *tupak* for using them unhesitatingly. —1223

Saying the words "Hayani Ishani Ishani Ishani," add the words "Arini" at the end and know all the names of *tupak* in your mind. —1224

Saying the words "Gajraaj Rajanani Prabhuni," add the word "Mathani" at the end and know all the names of *tupak* without any discrimination. —1225

Saying the words "Ashav Ishani Ishani Ishani," add the word "Mathani" at the end and know all the names of *tupak* unhesitatingly. —1226

Saying the words "Waahiraaj Raajanani Raajan," add the word "Arini" at the end and know all the names of *tupak*. —1227

Saying firstly the words "Turang Ishani Ishani Prabhuni," add the word "Shatru" at the end and know all the names of *tupak* in your mind and use them before the talented persons unhesitatingly. —1228

CHAUPAI

Saying the words "Aayasupati Pitani," utter the words "Ishani Arini" and know the names of *tupak* for speaking them in stanzas of poetry. —1229

ARIL

Saying all the names of Baaji Raaj add the words "Prabhuni, Pitani, Ishani and Arini," recognise all the names of *tupak* and use them as desired. —1230

Saying the words "Hasit Ish Prabhu Pitani Garvini," add the word "Arini" at the end and know the names of *tupak* for using them in poetry. —1231

Saying the words "Dantiraat Prabhupit Sutani," add the word "Arini" at the end and know all the names of *tupak* in your mind. —1232

Saying the words "Durdraateshani Ishani," add the word "Arini" at the end and knowing all the names of *tupak*, use them in poetry. —1233

Saying the words "Dayupi-ish Ishani Mathani," add the word "Arini" at the end and know all the names of *tupak* in your mind. —1234

Saying firstly the words "Padmaaish Ishraatin," add the word "Arini" at the end and recognise all the names of *tupak*. —1235

Saying firstly the words "Vaarnendra Indrani Indrani," add the word "Arini" at the end and know all the names of *tupak* considering them as true. —1236

Saying firstly the words "Vyaalaha Pato Patani," add the word "Ardan" at the end and know the innumerable names of *tupak* for using them as desired. —1237

Saying the words "Imbhasheshani Ishani Ishani," add the word "Hantri" at the end and know all the names of *tupak.* —1238

Saying the words "Kumbhesh Ish Ishani," add the words "Ishani Arini" and know all the names of *tupak.* —1239

Saying the words "Kunjresh Ish Pitani Puabhuni," add the word "Hantri" at the end and know all the names of *tupak.* —1240

Saying the words "Kari-Indra Indrani Indrani," add the word "Pitani" at the end and know the names of *tupak* for using them in poetry. —1241

Saying the words "Taruvar Prabhu Prabhuni," add the word "Arini" at the end and know all the names of *tupak.* —1242

Saying the words "Saudis Ish Ish Ishani," add the word "Arini" at the end and know all the names of *tupak.* —1243

Saying the words "Sindhuresh Ishpati," add the word "Prabhuni" and "Arini" at the end and know all the names of *tupak* for using them in Kabits and Dohiras. —1244

Saying the words "Anikpendra Indrani Indrani," utter the word "Arini Ishani" at the end and know all the names of *tupak.* —1245

Saying the words "Naaginaahinaa Ishani," add the word "Mathani" at the end and know all the names of *tupak* for mentioning them in books. —1246

Saying firstly the words "Harpati Pati Pati Patani," add the word "Arini" and at the end and know all the names of *tupak* for cleverly using them in stanzas of poetry. —1247

CHAUPAI

Saying the words "Gajpati Nirapni Nirapni" add the words "Nirapni Arini" and know all the names of *tupak* for using them in Dohiras and Chaupais. —1248

ARIL

Saying the words "Saavaj Nrip Nrip Nripati Nripani," add the word "Arini" at the end and knowing the innumerable names of *tupak*, use then in the stanzas of poetry. —1249

CHAUPAI

Saying firstly the word "Maatang," add the word "Nrip" four times and utter the word "Arini" at the end and know all the names of *tupak.* —1250

Saying firstly the word "Gayandan," add the word "Nrip" four times, then the word "Arini" and know all the names of *tupak.* —1251

Saying the word "Baaji" then adding the word "Nrip" four times, recognise the names of *tupak*, without any discrimination. —1252

Saying the word "Baahu," add the word "Nrip" four times and know all the names of *tupak* for using them as desired. —1253

Saying firstly the word "Turang," add the word "Nrip" four times and know all the names of *tupak* for using them as desired. —1254

Saying the word "Haya," add the word "Nrip" four times and know all the names of *tupak.* —1255

Saying firstly the word "Bari," add the word "Nrip" four times and speaking the word "Ari" at the end, know the names of *tupak.* —1256

Saying the word "Dev" and adding the word "Nrip" three times, utter the word "Shatru" and know all the names of *tupak.* —1257

Saying the word "Amar," add the word "Nrip" three times and then adding the word "Ari," know the names of *tupak.* —1258

Saying the word "Nirjar" add the word "Nrip" three times and then uttering the word "Ari," know the names of *tupak* unhesitatingly. —1259

Saying firstly the word "Vibuddh," add the word "Nrip" three times and then adding the word "Ripu," know the names of *tupak* without any hestitation. —1260

Saying firstly the word "Sur," add the word "Nrip" three times and then adding the word "Ari" at the end, know all the names of *tupak.* —1261

Saying the word "Suman," add the word "Naayak" three times and then adding the word "Ari" at the end, know all the names of *tupak.* —1262

Saying firstly the word "Tridevesh," add the word "Nrip" three times, and then uttering the word "Ari" at the end, know all the names of *tupak.* —1263

Saying the word "Vrindraarak," add the word "Naayak" three times and then adding the word

"Ari" at the end, know all the names of *tupak*. —1264

Saying firstly the word "Gatibivaan," add the word "Padihi" three times and then uttering the word "Ari" at the end, know all the names of *tupak*. —1265

ARIL

Saying firstly the word "Amartesh," add the word "Pati" three times and then uttering the word "Shatru" at the end and in this way, know all the names of *tupak* in your mind. —1266

Saying firstly the word "Madhu," add the word "Pati" three times and then the word then the word "Ari" and know the names of *tupak*. —1267

Saying firstly the word "Sudhaa," add the word "Nrip" three times at the end and then uttering the word "Ripu," know the names of *tupak* for using them unhesitatingly. —1268

Saying firstly the word "Payukh," add the word "Nrip" three times and then adding the word "Ripu," know the names of *tupak*. —1269

Saying the word "Asudaa," add the word "Nrip" three times and then the word "Ripu," know the names of *tupak* for using them in the Soratha stanza. —1270

Saying firstly the word "Praan," add the word "Nrip" four times and then uttering the word "Ari" at the end, know the names of *tupak*. —1271

Saying firstly the word "Jeevdat," add the word "Nrip" four times and considering my words as true today and adding the word "Ari" at the end, know all the names of *tupak*. —1272

CHAUPAI

Staying firstly the word "Bapudaa," add the word "Nayak" four times and then uttering the word "Shatru" at the end, know all the names of *tupak*. —1273

Saying the word "Deh," add the word "Pati" four times and then adding the word "Ari" at the end, use smilingly the names of *tupak* in Jhoolnaa stanza. —1274

Saying firstly the word "Praandat," add the word "Nrip" four times and then adding the word "Ari" at the end, know all the names of *tupak*. —1275

ARIL

Uttering the word "Jaraa" from the mouth, add the word "Ripu" and then the word "Nrip" four times, then adding the word "Shatru" at the end, know the names of *tupak*. —1276

Saying firstly the word "Vriddhataa," add the word "Shatru" after that and also add the word "Shatru" again, then know all the names of *tupak*. —1277

CHAUPAI

Uttering the word "Jaraa," add the word "Hari" to it and then uttering the word "Ari" from the mouth, know all the names of *tupak* authentically. —1278

ARIL

Saying the word "Aalasaya," add the word "Nrip" four times, then add the word "Ari" and in this way know all the names of *tupak* and use them fearlessly in Paadhari stanza. —1279

Saying the word "Tarundant" from the mouth, add the word "Ari" then uttering the word "Nrip" four times and adding the word "Ari," describe the names of *tupak* in Rooaal stanza. —1280

Saying the word "Yovnaantak," add the word "Nrip" four times and then adding the word "Ari" and recognising the names of *tupak*, use them in Chaupai stanza. —1281

Saying the word "Tarundant," add the word "Nrip" four times and in this way, use the names of *tupak* consciously in Dohira stanza. —1282

Saying the words "Yovnaari Ari," add the word "Nrip" four times and uttering the word "Shatru" at the end, know all the names of *tupak*. —1283

Saying the words "Chaturath Avasthaa Ari," add the word "Nrip" four times and then uttering the word "Shatru" at the end know all the names of *tupak*. —1284

Uttering firstly the names of the noose of Yama, add the word "Har" and then the word "Nrip" four times and in this way, O good poet! know the names of *tupak* and use them consciously in Swayyas. —1285

Saying firstly the words "Aribalaari Ari," add the word "Pati" four times and know all the names of *tupak* for using then in Kundaliyaa stanza. —1286

Saying firstly the words "Aarjaar Ari," add the word "Nrip" four times and uttering the word "Ari," recognise all the names of *tupak* for using them in Jhoolnaa stanza. —1287

Saying firstly the words "Dehvaasi ari Har" and uttering the word "Nrip" four times, add the word "Ari," know the names of *tupak* for using them fearlessly in Aril stanza. —1288

Saying firstly the words "Vapuvaasi Ari," add the word "Nrip" four times and uttering the word "Ari" know the names of *tupak* for using them in Chachariyaa stanza. —1289

Saying firstly the words "Tanvassi Ari Har," add the word "Nrip" four times and uttering the word "Ari," recognise cleverly the names of *tupak* for using them as desired. —1290

Saying firstly the word "Asur," add the word "Pitr" and then the word "Nrip" at the end and then uttering the word "Ari," recognise the names of *tupak* for using them as desired. —1291

Saying the word "Raakshsaari," add the word "Pati" four times and then uttering the word "Ari" at the end, know the names of *tupak* for conveying to all unhesitatingly. —1292

Saying firstly the word "Daanvaari," add the word "Nrip" four times and then adding the word "Ari," know the names of *tupak* for uttering them fearlessly. —1293

Saying firstly words "Asraardan Ari" and adding the word "Nrip" three times at the end, then uttering the word "Ari," know all the names of *tupak* for instructing all. —1294

Saying firstly the word "Sakar," add the word "Ari" and then uttering the word "Pati" four times, then adding the word "Shatru" at the end, know all the names of *tupak* cleverly. —1295

Saying the words "Satkrit Ari Ari," add the word "Nrip" four times, then adding the word "Shatru" at the end, know the names of *tupak*. —1296

Saying firstly the words "Shachipatir Ari," add the word "Nrip" four times and then adding "Ari," know the names of *tupak* and use them unhesitatingly in Jhoolnaa stanza. —1297

Saying the words "Sakar-radan Ari-ripu," add the word "Nrip" three times and then adding the word "Shatru," know the names of *tupak* for using them in Jhoolnaa stanza. —1298

Saying the word "Purhootari," then utter the words "Ari Pitneesh Ari" and know the names of *tupak* cleverly for using them unhesitatingly in Soratha. —1299

Saying the words "Vaasvaari Ari" add the words "Pitni Ishani Ishani Arini" and know the names of *tupak* for using them in Dohira stanza. —1300

Saying the words "Vritdaa Ari Ari," add the word "Ish" three times, then adding the word "Ripu" know the names of *tupak* and convey to the one who wants to know them. —1301

Saying firstly the words "Maghvaantak Ari," add the word "Nrip" three times and then adding the word "Ripu," know the names of *tupak* for using them in discourses and devotional singing. —1302

Saying firstly the words "Maatleshwar Ari," add the word "Nrip" three times, then uttering the word "Shatru" at the end, know the names of *tupak* wisely. —1303

Saying firstly the words "Jisnaatak Antak," add the word "Raaj" three times and then adding the word "Ari" at the end, know all the names of *tupak*. —1304

Saying firstly the words "Purandraari Ari," add the word "Nrip" three times at the end, then adding the word "Shatru," know the names of *tupak* scholarly. —1305

CHAUPAI

Saying the words "Vajardharar Ari," add the word "Ishwar" three times then add the word "Ari" at the end and know all the names of *tupak*. —1306

ARIL

Saying firstly the words "Tukhaar Ari Ari," add the word "Nrip" three times at the end, then adding further the word "Shatru" at the end, know all the names of *tupak*. —1307

Saying the words "Ripupaakar Ripu," add the word "Nayak" three times then uttering the word "Ripu" at the end, pronounce the names of *tupak*. —1308

Saying firstly the words "Indrantak Ari," add the word "Nayak" three times, then adding the word "Shatru" at the end, know all the names of *tupak* in your mind. —1309

Uttering the word "Dev" from your mouth, add the word "Ardan" at the end, after that speak the word "Pati" three times, then adding the word "Ari," know the names of *tupak* in your mind.—1310.

Saying the words "Amraa Ardan," add the word "Nayak" three times, then uttering the word "Ripu," use the names of *tupak* in poetry without any discrimination. —1311

Saying firstly the words "Nirjaraari Ardan," add the word "Nrip" three times, then uttering the word "Ari," know the names of *tupak* for using them in Aril stanza. —1312

Saying firstly the words "Vibudhantak Antak," add the word "Nrip" three times, then uttering the word "Ripu," know the names of *tupak* for using them unhesitatingly in Rooaal stanza. —1313

Saying firstly the words "Saparbaan Pari Ari," add the word "Pati" three times, then uttering the word "Ari," know the names of *tupak* and use them fearlessly in Chachariyaa stanza. —1314

Saying the word "Tridevesh," add the words "Ari Ari" and then the word "Nrip" three times, then connect the word "Shatru" at the end and know the names of *tupak*. —1315

Saying firstly the words "Brindaarak Ari Ari," add the word "Ari" three times, then uttering the word "Shatru" at end, and know the names of *tupak*. —1316

Saying the names of all-vehicles, utter the word "Gati," then speaking "Ari Ari," add the word "Nrip" four times, then add the word "Shatru" at the end and know the names of *tupak* intelligently. —1317

Saying the word "Aganjim," then uttering "Ari Ari," add the word "Nrip" four times, then speaking the word "Ripu," recognise the names of *tupak* and use them unhesitatingly in the stanzas of poetry. —1318

End of the fifth chapter entitled "The Names of *Tupak*" in Shri Shastar Naam-Maala Purana.

ZAFARNAMAH

The Epistle of Victory—The Sacred Utterance of the Tenth Sovereign

The Lord is perfect in all faculties. He is immortal and generous. He is the giver of victuals and emancipator. —1

He is the protector and helper, He is compassionate, giver of food and enticer. —2

He is the sovereign, treasure-house of qualities and guide; He is unparalleled and is without form and colour. —3

Through His generosity, He provides heavenly enjoyments to one without any wealth, falcon, army, property and authority. —4

He is transcendent as well as immanent; He is omnipresent, bestows honours. —5

He is holy, generous and preserver; He is merciful and provider of victuals. —6

The Lord is generous, the highest of the high; He, the preserver, is most beautiful. —7

The Lord is omniscient, the protector of the lowly; He, the friend of the poor, is the destroyer of the enemies. —8

He is the source of all virtues, keeper of *dharma*; He knows everything and is the source of all scriptures. —9

He is the perfect being and treasure of wisdom; He, the All-pervading Lord, is omniscient. —10

The Lord of the universe, knows all the sciences and breaks and knots of all complications. —11

He, the supreme and most high supervises the whole world; He, the sovereign of the universe, is the source of all learning. —12

STORY—HIKAYAT I (PARABLE I)

I have no faith in your oaths; the Lord Himself is the witness. —13

I have not an iota of faith in such a person, whose officers have relinquished the path of Truth. —14

Whosoever puts faith on the oath of *Quran*, he is subjected to punishment on the final reckoning. —15

He, who comes under the shade of the legendary Huma, a very brave crow cannot harm him. —16

He, who takes refuge of the fierce tiger; the goat, sheep and deer do not go near him. —17

Even it I had taken an oath on *Quran*, in concealment, I would not have budged an inch from my place. —18

How could forty famished persons fight in the battlefield, on whom ten lakh soldiers made a sudden attack. —19

Your army breaking the oath and in great haste plunged in the battlefield with arrows and guns. —20

For this reason, I had to intervene and had to come fully armed. —21

When all other methods fail, it is proper to hold the sword in hand. —22

I have no faith in your oaths on the *Quran*, otherwise I had nothing to do with this battle. —23

I do not know that your officers are deceitful, otherwise I would not have followed this path. —24

It is not appropriate to imprison and kill those, who put faith on the oaths of *Quran*. —25

The soldiers of your army, clad in black uniform, rushed like flies on my men. —26

Whosoever from them came near the wall of the fort, with one arrow he was drenched in his blood. —27

None dared to come there near the wall, none faced then the arrows and destruction. —28

When I saw Nahar Khan in the battlefield, he was greeted with one of my arrows. —29

All those boasters who came near the wall, they were despatched in no time. —30

Another Afghan, with a bow and arrows came in the battlefield like a flood. —31

He shot arrows heroically, sometimes in senses and sometimes in madness. —32

He made several attacks and was drenched with blood; after killing two warriors, he breathed his last. —33

Khwaja Mardud hid himself behind the wall; he did not enter the field like a brave warrior. —34

If I had seen his face once, one of my arrows would have despatched him to the abode of death. —35

Many warriors wounded with arrows and bullets died in the battle on both the sides. —36

The darts were showered so violently, that the field became red like poppy flowers. —37

The heads and limbs of the dead were scattered in the field like the balls and sticks in the game of Polo. —38

When the arrows hissed and bows tinkled, there was a great hue and cry in the world. —39

There the spears and lances provided a dreadful sound and the warriors lost their senses. —40

How could bravery ultimately withstand in the filed, when only forty were surrounded by innumerable warriors. —41

When the lamp of the world veiled itself, the moon shone in brightness during the night. —42

He, who puts faith on the oaths of the *Quran*, the True Lord gives him the guidance. —43

There was neither any harm nor injury; my Lord the Vanquisher of the enemies, brought me to safety—44

I did not know that these oath-breakers were deceitful and followers of mammon. —45

They were neither men of faith, nor true followers of Isalm, they did not know the Lord, nor had faith in the Prophet. —46

He, who follows his faith with sincerity, he never budges an inch from his oaths. —47

I have no faith at all in such a person for whom the oath of the *Quran* has no significance. —48

Even if you swear a hundred times in the name of the *Quran*, I shall not trust you any more. —49

If you have even a little of faith in God, come in the battlefield fully armed. —50

It is your duty to act on these words, because for me, these words are like the orders of God. —51

If the Holy Prophet had been there himself, you would have acted on them with all your heart. —52

It is your duty and a binding on you to do as bidden in writing. —53

I have received your letter and the message, do, whatever is required to be done. —54

One should act on his words; the speech and action should correspond. —55

I agree with the words conveyed by the Qazi, but if you promise to come on the right path. —56

If you want to see the letter containing oaths, I can send you the same immediately. —57

If you come yourself in village Kangar, we can meet each other. —58

Do not bring in your mind the danger of coming there, because the Brar community acts according to my orders. —59

We can talk to each other in this way; kindly come so that we may have direct talk. —60

Your saying that I may bring for you a very fine steed of one thousand rupees and get this area as a fief (Jagir) from you, you may keep this thing in your mind. —61

I am the man of the Sovereign of sovereigns and His slave; He permits me, then I shall present myself there. —62

If he permits me, then I shall be present there in person. —63

If you worship One Lord, you will not cause any delay in this work of mine. —64

You should recognise the Lord, so that you may not talk ill or cause injury to anybody. —65

You are the sovereign of the world and you sit on the throne, but I wonder at your ill acts of injustice. —66

I wonder at your acts of piety and justice; I feel sorry at your sovereignty. —67

I wonder very much regarding your faith; anything said against truth brings downfall. —68

Do not be rash in striking your sword on helpless, otherwise the providence will shed your blood. —69

Do not be careless; recognise the Lord, who is averse to greed and flattery. —70

He, the Sovereign of sovereigns, fears none; He is the master of the earth and heavens. —71

He, the True Lord, is the master of both the worlds; He is the creator of all the creatures of the universe. —72

He is the preserver of all, from ant to elephant; He gives strength to the helpless and destroys the careless. —73

The True Lord is known as "Protector of the lowly," He is carefree and free from want. —74

He is unassailable and unparalleled; He shows the path as a guide. —75

You are strained by the oath of the *Quran*, therefore fulfil the promise made by you. —76

It is appropriate for you to become sane and do your task with severity. —77

What, if you have killed my four sons, the hooded cobra still sits coiled up. —78

What type of bravery it is to extinguish the spark of fire and fan the flames? —79

Listen to this well-said quotation of Firdausi: "The hasty action is the work of Satan." —80

I have also come from abode of your Lord, who will be witness on the day of judgement. —81

If you prepare yourself for the good action, the Lord will give you an apt reward. —82

If you forget this task of justice, the Lord will forget you. —83

The righteous has to tread the path of truth and virtue, but it is still better to recognise the Lord. —84

I do not believe that that man recognises the Lord, who injures the sentiments of others through his actions. —85

The true and merciful Lord does not love you, though you have unaccountable wealth. —86

Even if you swear a hundred times by the *Quran*, I shall never trust you. —87

I cannot come to you and am not prepared to tread your path of oaths; I shall go, wherever my Lord will ask me to go. —88

You are king of kings, O fortunate Aurangzeb; you are a clever administrator and a good horseman. —89

With the help of your intelligence and the sword, you have become the master of Degh and Tegh. —90

You are the acme of beauty and wisdom; you are the chief of chiefs and the king. —91

You are the acme of the beauty and wisdom; you are the master of the country and its wealth. —92

You are most generous and a mountain in battlefield; you are like angels wielding high splendour. —93

Though you are the king of kings, O Aurangzeb! you are far from righteousness and justice. —94

I vanquished the idol-woshipping hill chiefs, they were idol-worshippers and I am idol-breaker. —95

Look at the time-cycle, quite undependable; whosoever pursues it, it brings his decline. —96

Think of the power of the Holy Lord, which causes one person to kill lakhs of people. —97

If God is friendly, no enemy can do anything, the generous actions proceed from the Merciful Lord. —98

He is the emancipator and the guide, who causes our tongue to sing His praises. —99

In troubled times He withdraws the faculty of sight from the enemies; He releases without injury the suppressed and the lowly. —100

He, who is trutful and follows the right path, the Merciful Lord is graceful towards him. —101

He, who surrenders his mind and body to Him, the True Lord is graceful towards him. —102

No enemy can ever beguile him, on whom the Merciful Lord showers His Graces. —103

When one man is attacked by a lakh, the Generous Lord gives him protection. —104

Just as your hopes lie in your wealth, I depend upon the Grace of the Lord. —105

You are proud of your kingdom and wealth, but I take refuge in the Non-temporal Lord. —106

Do not be careless about this fact that this *sarai* (resting place) is not the permanent abode. —107

Look at the time-cycle, which is undependable; it gives a fatal blow to everything of this world. —108

Do not oppose the lowly and helpless; do not break the oaths taken on the *Quran*. —109

If God is friendly, what the enemy can do? Though he may be inimical in many ways. —110

The enemies may try to give thousand blows, but he cannot harm even one hair, (if God is friendly). —111

God is unaccountable, indestructible, devoid of form and mark, unfathomable, beyond all illusions and all accounts. —112

He is devoid of attachment, form, mark and colour; He is unborn, casteless, elementless and eternal. —113

He is impregnable, undistinguishable, inactive and devoid of emotions. He is sorrowless, indiscriminate, illusionless and emotionless. —114

He is formless, guiseless, accountless, eternal, merciful, colour of colours and graceful. —115

Here ends the first Hikayat.

Dr. Surindar Singh Kohli (1920-2003) was the very first Professor of Punjabi literature in the world. He became Professor and Head of the Department of Punjabi at Punjab University, Chandigarh in 1962 and retired in 1979. During this period he created forty-nine successful Ph.D. research scholars under his guidance. He has not only made a significant contribution to the field of Punjabi literature, research and guidance, but has done an outstanding service in the realm of comparative religion in general and Sikh religion in particular. He was an authority on Sikh scriptures and has made their analytical and thorough study in a dispassionate and scholarly manner. His works are marked by clarity, brevity and profound scholarship.

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